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THE
Reformed Presbyterian
AND
COVENANTER.

THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3:16.*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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SUPPLIES FOR PITTSBURGH PRESBYTERY.


Allegheny—Gregg, Feb. 1st and 2d Sabs., and March 2d Sab.; J. W. Sproull, Feb. 3d Sab.; J. Galbraith, Feb. 4th Sab.; Slater, March 1st Sab.; Hood, March 4th Sab.; S. R. Galbraith, April 1st and 2d Sabs.; D. B. Willson, April 3d and 4th Sabs. *Pine Creek*—McAuley, Feb. 1st Sab.; Hunter, Feb. 3d Sab.; Black, March 1st Sab.; R. Reed, March 3d Sab.; R. J. George, April 1st Sab.; Gregg, April 3d Sab. *Oil City*—J. Wallace, Feb. 1st Sab.; Black, Feb. 2d Sab.; J. J. McClurkin, March 1st Sab.; Gregg, March 3d Sab.; D. B. Willson, April 1st and 2d Sab.; S. R. Galbraith, April 3d Sab. *Westmoreland Miss. Station*—Hannay, Feb. 1st Sab.; McAuley, Feb. 2d Sab.; Gregg, Feb. 3d Sab.; Wallace, March 1st and April 3d Sabs.; J. W. Sproull, March 3d Sab.; Black, April 1st Sab. *Pine*—Hannay, Feb. 2d and 3d Sabs. *Mahoning*—Hannay, Feb. 4th Sab.; Gregg, April 2d Sab. *Fellow Creek*—Hannay, March 1st and 2d Sabs. *Jackson*—Wallace, Feb. 2d and 4th Sabs.; N. R. Johnston, March 2d Sab.; R. J. George, March 4th and April 3d Sabs.; Gregg, April 1st Sab. *Poland*—Gregg, March 4th Sab.; R. J. George, April 2d Sab. *Red Stone*—Hannay, Jan. 2d Sab.

APPOINTMENTS FOR PHILADELPHIA PRESBYTERY.

D. B. Willson: *Conococheague (Scotland)*, Jan. 2d Sab.; *Fayetteville*, Jan. 3d Sab.


APPOINTMENTS FOR ROCHESTER PRESBYTERY.

Lisbon, March 1st and 2d Sabs.; *Stirling*, March 3d and 4th Sabs.

 **COLLECTIONS**—The collection for Domestic Missions, Synod appointed to be taken up on the 1st Sab. of February.

Congregations in the bounds of Pittsburgh Presbytery are reminded that the annual fast day, the first Thursday of January, is appointed as the day upon which the Collection for the Presbyterial Home Mission Fund is to be taken up.

A call in favor of D. Gregg has been moderated in the 2d congregation, New York.

 The Central Board of Domestic Missions respectfully reminds the Church, that but sixteen hundred dollars of the four thousand appropriated by Synod for support of the Washington Mission, have been collected. It is *four months since the day* appointed for its collection, and the Board is *in debt* to its Treasurer. One thousand dollars is needed at once, and the remainder before the first of April. Will our brethren please send in their contributions immediately!

By order of the Board,
WILLIAM WILLS. *Secretary.*

The address of the Treasurer of the Education Fund is changed from Box 2,695 to Box 2,772, Cincinnati, Ohio.

RECEIPTS FOR SOUTHERN MISSION.

1869.			
Nov.	29	From Robert Cairns, Waterbury cong., per Dr. Thos. Sproull,.....	\$10 00
Dec.	4	Wm. Hall, Lisbon, per Rev. D. Scott,.....	4 00
	13	Monongahela cong., per Rev. J. W. Sproull,.....	18 00
	20	Sarah Hazlet, Sandy Lake, per Dr. Sproull,.....	1 00

\$28 00

DANIEL EUWER, *Treasurer.*

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Reformed Presbyterian and Covenant.

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JANUARY, 1870.

No. 1.

NATIONAL REFORM THE WORK OF THE REFORMED PRESBYTERIAN CHURCH.

"Say among the heathen that the Lord reigneth." Ps. 96: 10

ALL evangelical churches are laboring in common for the conversion of sinners and the edification of believers. But there is a great diversity of views as to the best way of accomplishing that object, and also in regard to principles that should be prominently held forth in prosecution of that work. The Episcopal Church regards the prelatical form of church government and a prescribed ritual as essential to its progress. The Congregational Churches maintain the independent form of church government. The Baptist Churches attach special importance to the doctrine of immersion. The Methodist Church gives prominence to Arminian principles. The O. S. Presbyterian Church proposes to maintain Calvinistic principles and the Presbyterian form of church government. The U. P. Church claims that it is its special mission to maintain the principles of an inspired psalmody.

Every denomination feels that in order to maintain its own existence and to grow, it must do some special work which no other church does, or does not do so well as it can. In these times churches are known not by their distinctive principles, but by their distinctive works. The question is not what do you believe, but what do you more than others? Churches, like individuals, are expected to show their faith by their works. And the church that is not actively engaged in some special and important mission, is regarded as maintaining a groundless and hurtful division in the Christian family, and will soon lose its own spiritual life and energy, and become a mere cumberer of the ground. Every church is esteemed according to the good it does, or attempts to do. Every church that is actively and earnestly engaged in any good work will grow in numbers and strength, and command the respect of all good men. And any church that has no special work to do should not exist a single day.

What then is that work which the Reformed Presbyterian Church is required to do, and which she must do, in order that she may live and

2 *National Reform the Work of the Reformed Presbyterian Church.*

grow 'in numbers and influence, and enjoy the respect of the other Christian churches around her? This work, we unhesitatingly say, is to bring this nation to submit to the Lord Jesus Christ as its lawgiver and king, and to accept his revealed will as its supreme law. No other Christian church professes to do this work, and the profession of the Reformed Presbyterian Church is such that she cannot decline it without practically abandoning her position. And because this work is so important, and the Reformed Presbyterian Church cannot prosecute it so successfully if united with any other church, she should maintain her distinct organization till it is fully accomplished, when divisions in the Presbyterian family shall cease, and there shall be one Lord and his name one.

A mission so grand and glorious, so arduous and so momentous, demands the unceasing prayers, the liberal support and the earnest co-operation of the whole church.

1. Because of the importance of the principles to be maintained. These are, that the Eternal Jehovah is the author and source of all authority and power in civil government; that the Lord Jesus Christ, and Mediatorial King, is the lawgiver and ruler of nations, and that his revealed will, contained in the Bible, is supreme over all persons and nations. These are the great fundamental truths of the gospel. They constitute the ground of all practical religious and moral obligation. The Lord Jesus Christ is the only lawgiver in heaven and earth. His authority is supreme and universal. He sits upon the throne of the universe. Creation is his empire. He reigns supreme over heaven, earth and hell. All the honor and glory which the Eternal Father receives from the moral universe, are given to him by the enthroned Mediator. He is Lord of all, to the glory of God. All the services required of angels and men are to be performed, because he is their Lord and king. All the blessings which angels and men receive come from his royal and munificent hand. The world stands because Jesus reigns. Ps. 96 : 10.

The other offices of Christ are subordinate to his kingship. He teaches as a prophet, and died as a priest, that he might reign as a king. As a king he carries forward and completes his whole mediatorial work, and receives and enjoys the honor and glory of his exalted state. So important is the place which the reign of the Lord Jesus Christ occupies in the Bible, that it is put for the whole Gospel. "Say among the heathen that the Lord reigneth." And Christians are represented as hailing with joy even the feet of the preachers of this Gospel truth, as they first behold them approaching on the tops of the distant mountains. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." And the triumphant and joyful song of the millennial world will be, "Alleluia, for the Lord God Omnipotent reigneth!"

2. The general ignorance of, and powerful opposition to, the universal reign of the Lord Jesus Christ demand special and earnest efforts to maintain and extend this truth. Say to the heathen, that



the Lord reigneth. And there is need not only of declaring this great truth among the heathen, but also of proclaiming it in all Protestant churches as well. Every intelligent Christian who has read the writings of the Protestant reformers, and the creeds and confessions of the present Protestant churches, will see, if he reflects a moment on the subject, that the kingship of the Lord Jesus Christ does not occupy that prominent and important place in those books that it holds in the Bible. The priesthood of Jesus Christ was the great principle on which the Protestant reformation was accomplished. The perfection of the priesthood of Jesus Christ, as opposed to the priesthood of Rome, with all its errors and abominations, was the great truth for which the reformers contended. The office of Christ as a prophet—the author of divine revelation as a perfect rule of faith—was also maintained; but his office as a king was not prominently brought to view. This was the radical defect of the Protestant and Continental reformation. It needed a perfect Saviour. It needed his almighty arm to maintain it. Hence its general and rapid decline.

Now the present Protestant churches still occupy the same low and defective ground as the churches of the Reformation. They need to be told that the Lord reigneth. They need to know that there is “another king, one Jesus.” They have need to learn that Jesus Christ is King of kings and Lord of lords.

This important truth of the Lordship of Jesus Christ over the nations was attained by our reforming and martyred fathers in Scotland, when they were faithfully contending for his rights and royal prerogatives, as the only King of the church, and has been transmitted down to us sealed with their blood, and is the precious and peculiar inheritance of the Reformed Presbyterian Church, and distinguishes her from all the other evangelical churches in this and other lands. No other church professes to maintain this great principle in its practical applications. And this is the glorious Gospel truth which shall yet bless the world with righteousness and peace. In the providence of the enthroned Mediator, the Reformed Presbyterian Church has been raised up and preserved that she might supply this lamented deficiency, and exhibit in its grand and divinely revealed proportions the magnificence of his throne, and the happiness and glory of his reign before all the churches and nations, that the whole earth may be filled with his glory. And the prevailing ignorance of the churches in regard to his universal kingdom, and the opposition of the nations to this man reigning over them, should inspire and sustain his intelligent and loyal subjects to self-denying and earnest labors in pleading for his royal claims, and in extending the knowledge of his princely character till both churches and nations shall crown him Lord of all.

3. The distinctive principles of the Reformed Presbyterian Church are the principles, and the only principles, of national reform. The universal kingship of the Lord Jesus Christ, and the supremacy of his revealed will contained in the Bible, over all men and nations, and their obligation to submit to him as their lawgiver and king, and to swear allegiance to him, or to enter into covenant with him, and the sin and danger of refusing to do so, are the distinctive doctrines of

4 *National Reform the Work of the Reformed Presbyterian Church.*

our church. Her distinctive position among the other Protestant churches is, loyalty to Jesus Christ as Lord of all, and opposition to all that is not loyal to him. Occupying this high position, her members cannot consistently incorporate with the government of the United States, because its constitution ignores the person, authority and law of the King of nations.

The proposed amendment of the Federal constitution is an acknowledgment by the government that God Almighty is the author and source of all authority and power in civil government; that the Lord Jesus Christ is the ruler of nations, and that his revealed will contained in the Bible is the supreme law of the nations.

Now the Association for National Reform simply proposes to have these distinctive principles of the Reformed Presbyterian Church adopted into the constitution of the United States, and annulling any parts of that constitution that may be inconsistent with these principles. And the asking for this amendment is an implied acknowledgment that the constitution is sinful, because these principles are wanting. The adoption of this amendment into the constitution would be the government doing now what the church has all along said it should have done when the constitution was made. It would be the government doing now what the church has always testified against it for not doing. It would remove our objections to the government, and destroy prejudice and reproach and opposition against our church, on account of our peculiar position and testimony. It would prepare the way for the members of the church enjoying all the rights and privileges of citizens, and of occupying useful and honorable positions in the administration of the then Christian government. It would be the government doing the highest honor to the Lord Jesus Christ, and the greatest benefit to our church.

The principles of National Reform are our principles, and its work is our work. *National Reform is simply the practical application of the principles of the Reformed Presbyterian Church for the reformation of the nation.* Whatever is done in some other public schemes is done in common with other churches, but whatever is done here is the legitimate result of our distinctive principles. Laboring in this cause we show our Reformed Presbyterian faith by our works, and if we have no works to show, it is because our faith is dead.

Our Mission in Syria labors, in common with all other Christian missions in heathen lands, for the conversion and salvation of sinners; but as a Reformed Presbyterian mission, its chief and special work is to say to the Turkish government and people, that the Lord reigneth, and in so far as it makes known the person, authority and reign of the Lord Jesus Christ, it fulfils its appointment.

The distinctive principles of the Reformed Presbyterian Church commend themselves to the consciences of all good men in all the churches. But the strongest and most common objection to these principles in their minds is, they are impracticable. They will do very well some other time, not now. These good men can't see how these principles can be applied practically in the existing state of things. Their main hope of the reformation of the government consists in

voting for good men ; while the principles of Covenanters forbid them to vote. They say they are doing much for the reformation of the government, while Covenanters will do nothing. They say our testimony is practically negative, and our influence is lost. They prefer to vote for good men, even if its morality should be doubtful, than do nothing. There is the main ground of the opposition to our church.

National Reform shows the fallacy of the objection, and proves that our principles are practical, and that they are the only practical principles on which the government can be reformed. Let these good men in all the churches see that our principles can be practically and effectively applied for the reformation of the government, and instead of opposition to us for not uniting with them in voting and swearing to support a godless constitution, they will unite with us in making the constitution Christian. Thus prejudice and opposition to these principles will be removed, and the power and co-operation of good men in their maintenance and extension secured.

The tendency of these times is to have all denominational differences appear as small as possible, till not one is visible—to maintain no truth and do no work that is not common to all the churches. Is not this one cause of our present weakness? Let our church follow in the track of other churches, and do nothing but what they can do as well or better than she, and Ichabod is our name—the glory is departed.

The growth and strength and honor of the Reformed Presbyterian Church consist in her giving emphasis and prominence to her distinctive principles, and efficiency to her distinctive work.

4. National Reform is the most successful way to the conversion of sinners, and the enlargement of the church. Every popular government powerfully tends to assimilate the minds of the people to its own character. The godlessness of the Federal constitution, and the irreligion and immorality of the government, are the present great hindrances to the conversion of sinners and the growth of the church. This is the great moral incubus lying upon the consciences of the people, which benumbs their moral perceptions and sensibilities, and paralyzes the preaching of the gospel. Unconverted men think that if this government can live without God, they can. If religion is not useful in public and official stations, it is not needed in private life. Wearing this thick and heavy coat of mail, sinners feel themselves safe and secure against all weapons of the gospel. Hence it is only when an arrow strikes through between the joints of the harness that the heart can be reached.

Now let the government accept the Lord Jesus Christ as its Prince and Sovereign, in its organic law ; let it say, as a solemn and abiding truth, that it needs the divine Mediator, to turn away from it the wrath of an offended and angry God, and how deep and powerful would be the impression upon the minds of the people, that they also need a Saviour from sin and wrath. How effectually would the gospel be preached to sinners, and how great would be the numbers added to the church. The whole vast moral influence of the government would then be on the side of religion, as it is now against it. The submission of every nation to the Lord Jesus Christ in times past, has always been

6 *National Reform the Work of the Reformed Presbyterian Church.*

attended and followed by the conversion of great multitudes of sinners and the enlargement of the church.

How groundless is the objection of some ministers of the gospel, that they are laboring so constantly for the conversion of sinners, that they can give no time to National Reform!

5. National Reform is the only way in which this government can be saved from destruction. Never was the government in so great danger as to-day. The seeds of dissolution are within itself—the elements of its destruction are at work. The judgments of Heaven are threatened and impending. Kiss the Son, says God the Father, to this government and its officers, or perish—a solemn command, with an awful threatening for its neglect. Submit to the Lord Jesus Christ as your Lawgiver and Ruler, or perish. Submission or destruction—one, or the other. The government has never even professed to perform this duty, and if it does not perform it, its destruction is as certain as the Word of God is true. The mouth of the Lord hath spoken it.

What a loud and urgent call to Christian patriots, to obey their God and serve their country!

6. The Reformed Presbyterian Church must go forward in this work, or be destroyed. If our church does not warn the government of its sins, she will perish with it. "Son of man," says God to every minister of the gospel, "I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand." Ezek. 3: 17, 18. The duty here commanded ministers of the gospel, sustained by the people, is to warn an ungodly government, officers and people, of their sins, and if they neglect this duty, they are accounted chargeable for the sins committed, and perish in the common destruction.

No one will say that our church has yet fully performed this duty. There are millions of people in the land who have never heard her voice warning the people of their personal and national sins. Yes, there are tens of millions of people in this country who have never heard that the Lord Jesus Christ is the rightful King of these United States, or that the nation has sinned in disregarding his person, authority and law. Those whose duty it is to warn wicked men of their sins, and neglect this duty, incur the guilt of those wicked men whom they have not warned, and shall be punished with them for their sins! How solemn and awful the thought! If the government cannot be saved from the threatened and impending judgments of Heaven, let ministers and people endeavor, at least, to save themselves.

7. The blessings resulting from the accomplishment of the work of National Reform, demand earnest and sustained efforts for its success. The object of the National Reform Association is to say to the government, and to all the people in this land, that the Lord reigneth; and to persuade this nation that it is its duty, interest and honor to accept the King of nations as its King, and to submit to his reign. It

National Reform the Work of the Reformed Presbyterian Church. 7

proposes to inaugurate in this nation the peaceful, happy and glorious reign of the King of kings and the Lord of lords, over all nations and over the world. Its object is the introduction at home of the blessed and joyful millennial reign of Immanuel over the whole earth. The blessings of that happy time when all men shall be blessed in him, and all nations shall call him blessed, are too many and too great to be named in this paper.

8. The present times demand special, earnest labors in this cause. The Lord Jesus Christ has entered upon his mighty and triumphant march to assert and establish his royal rights and claims, as King of kings and Lord of lords, over the nations, and to take to himself his great power and reign. The rolling of the high and dreadful wheels of his chariots is shaking the nations and causing the earth to tremble. Revolution succeeds revolution in marvellous and close succession. Scarcely has the noise of one died away, till the sound of another astounds our ears. Mountains and hills are brought low, and valleys are exalted, that the way of the Lord may be prepared. And the voice of God speaks in and above all these changes to all the people, saying, "Prepare ye the way of the Lord, make his paths straight."

A very remarkable change has taken place recently in the public mind, in regard to the claims of God upon the nation. The Holy Spirit is evidently operating upon the hearts of the people, preparing them for receiving the truth. Every one who goes out to advocate the principles of National Reform, is surprised at the unexpected favor with which these principles are received. The ears of Christians of all denominations are open. Those principles, which, till lately, were a barrier to the pulpits of most of the churches, are now an introduction to them. Thousands are prepared to accept the Lord Jesus Christ as the Lawgiver and Ruler of this nation, so soon as his claims are presented. Those who profess to believe that Messiah is the rightful King of this nation, have means at command sufficient to make known his character and claims to all the people in this land. All that is needed is hearts wholly devoted to his cause and loyal to his crown.

The great sin of the Church, in every age and country, has been this—she did not know the day of her visitation. Duties were commanded which were not performed. Opportunities were given which were not improved. And the church ceased to exist, in most places, where she once existed and flourished. A short time will tell how it will be with our Church.

Let Synod appropriate ten thousand dollars (\$10,000) to the work of National Reform—the amount it appropriated at its last meeting to the Mission in Syria—and why should it not give as much to reform our own country, as Syria? This money, with what could be collected in the prosecution of the work, would pay the salary and expenses of ten or twelve ministers laboring in the field for a year. Let these men give themselves to the work—conversation with eminent and influential men—lecturing and preaching to union meetings of several congregations in towns and cities—addressing conventions, and the meetings of the superior courts of the several churches—writing on the subject for popular and influential newspapers and magazines friendly to the

cause, and in a short time the principles of this cause will permeate and leaven the public mind, so that the great national question, discussed in and out of Congress, on all platforms and in all newspapers, and in all public meetings, will be, whether this nation shall accept the King of nations as its king.

JAMES WALLACE.

HYMNS IN THE PSALMS.

BY REV. JOHN BROWN, A. M.

IN two of the apostolic epistles, Paul enjoins it on Christians, as a religious duty, to sing *hymns* in the worship of God. "Be filled with the Spirit, speaking to yourselves in psalms and *hymns* and spiritual songs, singing and making melody in your heart to the Lord." "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and *hymns* and spiritual songs, singing with grace in your hearts to the Lord." (Eph. 5:19; Col. 3:16.) It is supposed that this apostolic injunction not only renders the use of human compositions allowable, but even *imperative*, inasmuch as we are commanded to sing both psalms and *hymns*. Now, I observe:

I. That those who make this distinction are not quite consistent with themselves. For the Apostle distinguish between "psalms, and hymns and *songs*," whereas they distinguished only between psalms and hymns, making no account of the *songs*.* Even on their own principle, therefore, their worship is incomplete. In obedience to what they suppose to be the apostolic precept, they sing "psalms and hymns;" but, I am not aware that they sing anything which they themselves call "*songs*," as distinct from "psalms and hymns." On the same principle, then that they urge on me the use of *hymns*, as distinct from psalms, I urge on them the use of *songs*, as distinct from both. But,

II. It is evident that the hymns to which the Apostle refers were not *modern productions*. For they must have been in existence at the time when the epistles were written, as he does not direct the churches to *make* hymns, but to *sing* hymns. Consequently, he neither enjoins nor recommends the use of the hymns of *Watts*, or *Doddridge*, or *Newton*, or *Tooplady*, or *Hart*, or *Wesley*, &c., however excellent these hymns may be; and we readily admit that many of them are beautiful pieces of sacred poetry. But Paul does not enjoin the use of *these*, for this plain reason, that they had no existence at the time, nor were their authors born until seventeen centuries afterward. The same observation applies to all *modern productions*, whether they be called *psalms*, *hymns*, or *songs*.

III. There is no evidence whatever that the apostolic churches were in the possession of any hymns, except those which have been transmitted to us in the Scriptures. Should any one be disposed to insist

* This distinction is more apparent in Scotland, where those who use what are called "hymns," have the "Psalms" bound in one book, and the "Hymns" in another. To be consistent, they would require a third book—a Book of *Songs*.

that the apostolic churches were in the use of hymns *besides* those contained in the Scriptures, the burden of proof lies upon *him*. Let him give us the hymn book that was used by the Colossians and Ephesians, and furnish us with satisfactory evidence of its genuineness and authenticity, and we will at once feel the obligation to use it. But,

IV. The "psalms, and hymns and songs," of which the Apostle speaks, are all comprehended in the "Word of Christ"—a phrase which is equivalent with the "Word of God." "Let the *Word of Christ* dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs." By this phrase the Apostle limits the hymnology of the primitive church to the Word of Christ, or the Word of God.

V. The Book of Psalms is emphatically the "Word of Christ." The divine songs contained in the Psalter, are not only the Word of God, in the sense in which all Scripture is his word; but they may, with great propriety, be styled the "Word of *Christ*," inasmuch as they are constructed on the principle that Christ is, in many of them, the speaker. The 22d Psalm, for example, is the "Word of Christ" in the same sense as the 17th of John is the "Word of Christ." But modern hymns are not constructed on this principle, nor entitled to this appellation.

VI. Paul's "songs" are described as being "spiritual," or (*pneumatikais*) "inspired." This is evidently the meaning of the original word in 1 Cor. 2: 13, where the Apostle applies it, "not to the words which man's wisdom teacheth, but which the Holy Ghost teacheth." And as he describes the songs which he recommends as being "inspired," it is but reasonable to suppose the "hymns" to be likewise inspired. "By hymns," says Dr. Gill, "are intended not any mere human compositions; since I can hardly think the Apostle would place such between psalms and spiritual songs made by men inspired by the Holy Ghost, and put upon a level with them."

VII. The term *hymn* has unhappily acquired a new acceptation in modern times. Other Scripture terms have been subjected to the same abuse. The word *bishop*, for example, is now generally applied to a dignitary of the Church of England, or of the Church of Rome, presiding over the clergy within a district called a diocese; and many are, no doubt, led to believe that it has the same meaning in the New Testament; whereas the term in Scripture is used synonymously with that of *elder*—the Scripture bishop being the overseer not of the clergy, but of the congregation. So the word *hymn*, being now generally applied to the poetical compositions of good, but uninspired men, in distinction from the Psalms of David, many are led to suppose that the Apostle uses the word in the same sense, and makes the same distinction. Before I knew the Greek language, I thought it wrong to sing a psalm after the Lord's Supper, because we are told that the disciples sang a *hymn*, imagining that a hymn must be something distinct from a psalm, according to the modern notion. But this distinction is founded on the abuse of language.

VIII. "The psalms and hymns and inspired songs," recommended by the Apostle, appear to me to be all contained in the Book of Psalms.

It is well known that in the sacred languages the same book is denominated by two names, namely, psalms and hymns—hymns in the original Hebrew, and *psalms* in the Greek translation. When we sing psalms, therefore, we sing *hymns*, for such is the meaning of the word *Tihillim*, the Hebrew title of this sacred book.

IX. Besides the running title applied to the book, each of these inspired compositions, generally, bears a superscription of its own; and by the subordinate titles they are distinguished into *psalms*, *hymns* and *songs*. It is most probable, therefore, that the Apostle alludes to this distinction. But,

X. Should the authority of the titles be disputed, this will not alter the matter much, for the same distinction is to be found in the body of the psalms. Thus we read: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Ps. 95: 2). "And he hath put a new song into my mouth, a *hymn* to our God" (Ps. 40: 3, Greek); "I will praise the name of God with a *song*" (Ps. 69: 30). Now, as the Greek terms in the Septuagint, rendered *psalms*, *hymns* and *songs*, in these three texts quoted from the Psalter, are the very terms used by the Apostle, in Col. 3: 16, and Eph. 5: 19, I think it is plain that the psalms and hymns and songs, of which he speaks, are all to be found in the Book of Psalms, especially as we have no evidence of any other hymns being in existence at the time, except those contained in the Old Testament Scriptures, and as the Apostle does not direct us to *make* hymns, but only to *sing* them. As Dr. Gill quaintly remarks, "We are commanded to *take* a psalm, not to *make* a psalm." (Ps. 81: 2.)

P. S.—Candor requires me to state that the hymns adopted by the Baptist denomination are the hymns used by the congregation over which I preside.* I should greatly prefer the Scotch version of the Psalms, and that *alone*, believing it to be the purest metrical translation extant; but, of course, I cannot compel my brethren to see with my eyes. The hymn-book which we use, however, contains a considerable number of the Psalms of David, together with the hymns contained in other parts of Scripture, more or less purely translated. I endeavor to select the best of these for public worship, and think I can do so on the same principle that I would use a translation of the Bible which I did not consider the best, until the church were brought to sanction a translation more perfect. By making this statement, I shall, perhaps, expose myself to the criticism, or even censure, of my brethren; but I rather run all risks on that head, than conceal either my views or my practice.

ECCELESIASTICAL FUSION.

THE union of the two Presbyterian Assemblies that was effected in Pittsburgh, Nov. 12, 1869, is an event of significance and importance. The scene was imposing and interesting. Two large bodies of earnest

* Our correspondent is a member of the Baptist Church; but this fact does not detract anything from the excellence of his articles on Psalmody.—Eds.

and devoted men, issuing from the churches respectively where the Assemblies had been dissolved, and moving side by side in single file on the street, came together, and each pair as they met, joined arm with arm, and walked to the church where the Assembly, consisting of both, was constituted. As one of the speakers remarked, the movement was suggestive of the confluence of the two rivers, which coming together just below the city, mingle their water and lose their distinctiveness in the grand stream that flows onward to the ocean. Looking on the scene as an interested spectator, we asked ourselves the question, is this the beginning of the fulfillment of the promise, Is. 60 : 5, "Then thou shalt see and flow together." The answer was the vague one, "Time will tell."

This great body has an important work to do, and a solemn responsibility rests on it. A church consisting of about half a million of members under one General Assembly, including fifty-one Synods, and two hundred and fifty-six Presbyteries, with an annual revenue of five millions of dollars, is a power that can hardly be overestimated. Enjoying the advantage of a Presbyterian organization, all its forces can be made available. They are neither scattered and weakened from the want of a concentrating power, as is the defect of Congregationalism, nor centralized and limited, as is the fault of Episcopacy. Under the Presbyterian system the whole strength of the church can be employed.

As a matter of history, and for future reference, we give the doctrinal part of the basis. It is the No. 2 in the Plan of Reunion.

"The reunion shall be effected on the doctrinal and ecclesiastical basis of our common standards. The Old and New Testament shall be acknowledged to be the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be sincerely received and adopted, as containing the system of doctrine taught in the Holy Scriptures, and the doctrine and discipline of the Presbyterian Church in the United States, shall be approved, as embracing the principles and rules of our polity."

If we have our doubts as it regards the permanence of this union, some who have gone into it have the same. There is ground of hope, however, that the position assigned to the Confession of Faith, subordinate to the Scripture, is the redeeming element that will, by the divine blessing, bring all who have intelligently and conscientiously given their adherence to it, to the whole ground of the Westminster Standards. Every approximation toward this will give this united church an increase of power, not only to contend against enemies, but to draw to itself the lesser bodies claiming the Presbyterian name.

We could not suppress the wish that this vast moral power would dash itself against the obstructions that stand in the way of setting up the kingdom of Christ on earth. Were this great body to throw its weight into the cause of Christ's royal claims, and demand that he be acknowledged as the king of nations, politicians would be compelled to give heed to these claims. But we can hardly expect this, at least for a time. We must be content to await the slow, yet certain results, of the testimony of Jesus Christ.

While we have all this to say in approval of what has been done, we have some fault to find with the way, in some instances, in which it was done. In a series of resolutions presented by one of the older mem-

bers of the O. S. Assembly, there was an invitation to the U. P. Church to come and join with them, and assurance given that they would be received, and allowed to sing the Psalms of David. In advocating this resolution, some remarks were made by the mover that were, to say the least, indicative of a bad spirit. Speaking of the psalms sung in our approved version, he referred to them as Rouse's, and by a significant sign, intimated, that while these might be sung on earth, there was some doubt as to their use in heaven. This might have been overlooked as the utterance of a garrulous old man, if it were not the fact, that it called out the approbation of the Assembly. At every sally of his envenomed wit, a sensation of satisfaction was manifested throughout the entire house. And the insulting resolution was passed by a unanimous vote. It is true the vote was afterward reconsidered and the resolution omitted. But this arose, it is plain, not from any conviction that wrong was done, but from the knowledge of the fact that offence was taken by those at whom the thrusts were made. If this was not the case, why was not the corrective applied at the time? Why was not the rudeness of the mover rebuked by a unanimous rejection of his impertinent resolution?

The union of the U. P. Church and our brethren who left us in 1833, is also in the fair way of being consummated. The joint committees met on the same day that the Assemblies met, and agreed on the following doctrinal basis:

Resolved, 2. That these churches, when united, shall be called the United Presbyterian Church, consisting of the Reformed Presbyterian Church and the United Presbyterian Church, and that the Supreme Judicatory of the United Church shall be called the "General Assembly of the United Presbyterian Church of North America."

This, there is little doubt, will be adopted by their respective Supreme Judiciaries that meet next May.

We will then be left the sole possessors of the honored name of Reformed Presbyterian in this land. The Presbyterian, the United Presbyterian and the Reformed Presbyterian will then compose mainly the entire Presbyterian family. It would seem as if each, by the appointment of God, has its own special work. The largest to lead the van against heathenism, popery and ungodliness; the next to stand fast in maintaining the purity of divine worship in the praise of God, and in resisting the power of secret associations, and we, the first born, though fewest in number, while opposing the common foe at all points of attack, are to stand up for the claims of Christ to be the King of nations. Let us yield neither to the overpowering force of open enemies, nor to the misguided counsel of friends, but knowing where our post of duty is, gird ourselves for the conflict, in the confidence of victory and triumph.

EXPERIMENTAL RELIGION.

Three things seem necessary in the membership of a flourishing church—sound doctrine, genuine experience and consistent practice. The doctrines of our church are explicitly stated and contained in

formulae well calculated to secure their permanence. The practice of the membership is definitely prescribed, and their compliance secured, by appropriate censures. But Christian experience is something which can be reduced to no formula and controlled by no law. And, while the spirit sanctifies by means of his truth, and has revealed laws, as standards of external attainment, yet his immediate and most important work is that which he accomplishes in the heart of the believer. A deficiency here renders all else a false profession and a dead form. Now this essential element in the constitution of Christian character may either be entirely wanting or concealed. And, so far as the edification of the church, and the believer's own comfort is concerned, it might almost as well be the one as the other. This great want of a proper manifestation and cultivation of experimental religion is painfully apparent at the present time,

1st. By the lack of comfort derived from sound doctrine. It is a real matter of doubt whether many professed Christians feel any real joy in the fact of Christ's atonement. They believe, indeed, that men are sinners, and that a Saviour is needed for a guilty race; and that they have some legal connection with this race. But they do not feel that they themselves are sinners, and that they have a personal interest in this atonement. They acknowledge the necessity and reality of the Spirit's work in the soul—the new birth, but rest very easy as to whether they are born again. They give formal assent to the doctrine of election, yet do not seem to dream that it is their condemnation until their calling and election are made sure. Persons talk about the doctrines of grace in that oblique way which represents them as very good for the believing world in general, but of no special advantage to any one in particular, and with a modesty which would be commendable in things less personal, they rarely claim them for themselves. In all the plans for the advancement of congregational or denominational interests, the state of society, the probability of emigration, the popularity of the minister, are freely discussed, but the work of the spirit is almost universally ignored. You might listen to a thousand such conversations and not learn “so much as that there is a Holy Ghost.” And, what comfort can any one take from the doctrine of perseverance in grace, who has never felt sure of its possession?

2d. It is seen in the icy reserve maintained on topics purely spiritual, in conversation between professing Christians. I have said above that one class of professing Christians lack experimental religion—another hide it. The former rejoice in this reserve, the latter deplore it. A man may talk for hours, if well informed, on the doctrines of grace, with interest to himself, if not to others. But when it comes to experience he either overacts it or finds the play too little to his taste. The concealment of one's light is felt in its influence in the following, among other ways. Two Christians, or a larger number, converse together, and having often heard it commended from the pulpit, and believing it to be a duty, each is anxious for the introduction of some spiritual topic. But each one waits for a more fitting opportunity, or is distrustful of his tact. Again and again the conversa-

tion ceases and is renewed until the company breaks up, and the all important topic is not yet reached. Sometimes, indeed, some one does "break the ice," and then, if happily he escape the charge of pedantry, the conversation flows freely and profitably, and each one finds to his surprise that all the others, like himself, were hungry for spiritual communion. More pitiable and injurious is this reserve as it exists between parents and children. There is perhaps no one who is converted in youth, but passes through a time of darkness. At such a time, oh! how much need has he of assistance, guidance and sympathy. But he does not know that any one ever had such doubts and temptations, and perhaps there is no one in the wide world to whom he would not rather go than his own father. Not but that he believes him to be a Christian, but he has never said any thing about heart trials, and he doubts if he ever had any. And so the poor child gropes along, and all the help he gets from this source is a little formal instruction, a little advice to read, and *perhaps*, a little hint that it is time for him "to be thinking about joining the church." This pernicious diffidence almost entirely destroys the Christian's influence with the world. While he is looking on his godless neighbor, and bemoaning his want of religion; that same man is often sour with the thought, "no man cares for my soul," and so turns away forever from the ordinances.

3d. It is apparent in the neglect of, or the careless performance of duties. The thermometer of experimental religion in any congregation most easily observed, is the attendance at the place of prayer, and the behavior there. When a man goes to the prayer meeting with the air of a martyr going to the stake (in all except its joyfulness), we may be allowed, in all charity, to doubt whether close communion with God has any great charms for him. And why is it that all conference on personal religion is so thoroughly banished from the exercises of our societies? Where or when does any show in such conference what God hath done for his soul? Is it any wonder our societies fail in interest, and are so often neglected, especially by the young? This lack of interest is felt and deplored, but the cause is sought every where, except where it really exists—in our own dead, cold hearts. And we may seek every remedy, and it will not avail, unless, indeed, God pour out his Spirit upon us. This he has promised to do, but we must ask him, and in that asking we must be less formal, less careless, less diffident, and more earnest, importunate and bold.

J. S. B.

A SUGGESTION.

I HAVE just finished a course of lectures on Luke's Gospel, and have been endeavoring to decide what book I shall take up next. The difficulty in arriving at a decision in such cases is greater than most persons think. The question should be, what book is best adapted to the circumstances and wants of my hearers? It very frequently, however, it assumes some such form as this: "What book can I venture to expound, with my limited library and means? I would like to lecture on the Epistle to the Romans, or Corinthians. I know a course

of lectures on either of these books would be most profitable to my people. It would afford me an opportunity of exposing prevalent errors, and guarding them against besetting sins. But I have not the commentaries necessary to a satisfactory exposition of one or the other of them, and therefore I must take up some book less difficult, although less suitable to the present condition of the people of my charge. Every minister has some general commentary, such, for instance, as Henry, Scott, or Gill. These are good in their place. Without one or the other of these, no pastor's library is well furnished; and yet without other, later, and more critical commentaries, no man should venture on a public exposition of any difficult passage in God's word.

How many books, some one asks, does a preacher need, in order to lecture intelligently and profitably? A preacher's wants in this regard, will depend very largely upon the man himself. If a critical student of the inspired volume, and a man of extensive research, he will not be satisfied until he has examined everything that is calculated to throw light on the text and its meaning. There are, however, certain commentaries on every book in the Bible, which every person who undertakes their exposition should have, and read. For instance: in order to lecture on the book of Genesis, he should have Kurtz's History of the Old Covenant; as also, the commentaries of Bush, Jacobus, Turner, Murphy and Lange.

Every one who enters upon the exposition of any part of the New Testament, in addition to the ordinary commentaries, should have either Alford's or Bloomfield's Greek Testament. If he lectures on the Acts, he will also need such books as Neander's History of the Planting and Training of the Christian Church, Schaff's History of the Apostolic Church, Conybeare and Howson's Life and Epistles of the Apostle Paul, together with the commentaries of Alexander, Hackett and Lange. If he lectures on Romans, he will need the commentaries of Calvin, Stuart, Barnes, Hodge, Haldane and Lange. And so, whatever part of the Bible he takes up, he will need a large supply of books. These books cannot be had for nothing. Books cost much money. This is especially true of such books as the Bible expounder needs. Many of our ministers are utterly unable to purchase such books, in the required number. If they do, they must deprive their families of the comforts of life; and therefore, I suggest that where a pastor receives a small salary, the abler members of his congregation make it their business to see that he is supplied with the best commentaries on the book through which he is about to lecture. Try it, brethren, and the gain will be yours. In the increased satisfaction with which you will listen to the Sabbath morning lecture, in your more thorough acquaintance with the Sacred Book, you will be more than paid.

I write this, not for myself, but for brethren less comfortably situated, whose circumstances forbid their investing largely in literature of any kind, and whose studious habits furnish us with the most satisfactory evidence that were this suggestion acted on, and they supplied with materials necessary, they would be most interesting and able expounders of God's Word.

PASTOR.

A GOOD CONSCIENCE.

CONSCIENCE may be defined as that moral faculty in man by which he discriminates good from evil, right from wrong. All men of common intellect, even those dwelling in the darkness of heathenism, are by nature possessed of this power. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom. 2: 14, 15." That all have not this faculty in equal power, is a truth no less apparent. One man writhes in mental agony over deeds done by him; the equanimity of another doing the same deeds is not perceptibly disturbed. The conscience of the Christian condemns him, if, in anger or through carelessness, he inflicts the slightest bodily injury on one of his fellow men; the South Sea islander will torture, mutilate and kill his captives and then roast and eat them, and after all is done lie down to sweet sleep, it may be even to pleasant dreams. The one is taught to regard it as a sin to injure any one in person or in character; the other, that it is a virtue to take dire vengeance on an enemy. There are many Christian men who, if they should lift a secular paper or book to read it, or should they call to see a neighbor for a social chat upon the Sabbath day, would feel condemned within themselves, and would show it in their countenances, should a Christian brother come upon them at such a time. On the other hand, there are thousands who habitually spend this day in rioting and drunkenness, and do not manifest, it may be do not even feel, a sense of guilt. This is to be accounted for by the fact that some are possessed of good consciences, others have consciences that are seared. The difference is largely the result of education, habits, customs and laws.

The good conscience is enlightened by the word of God. Though originally full of light, darkness came upon man as one of the sad effects of the fall. His conscience, together with his other powers, though not fully blinded, was weakened and diseased. His mental vision became much as it is with those whose natural vision is impaired and objects are distorted to their sight; much as the blind man of Bethsaida, partially restored, to whom men seemed as trees. By men of diseased eyes it sometimes happens colors cannot be distinguished, altitudes cannot be measured. Men with diseased consciences often call good evil and evil good. Often have they imagined they were serving God, when they were serving Satan; often have they thought they were following the Spirit, when they were following their own deceitful hearts. Men have opposed the truth and persecuted the followers of Christ, and have at the same time thought they were destroying error and banishing errorists from the world. Jesus foretold that this would be the case. "Whoever killeth you will think that he doeth God service." John 16: 2. There can be no doubt that Saul of Tarsus was a conscientious man. He was conscientious in obedience to every ceremonial requirement. He was conscientious in

persecuting the followers of Christ. He thought he "ought to do many things contrary to the name of Jesus of Nazareth." There have, doubtless, been many such cases in the world. There are such persons even yet. The consciences of such men are active, but evil, because in darkness. The Word of God, brought home by the Spirit, is the appointed means to give them light. In that light they shall see light clearly. Thus they are taught to approve what God approves, to condemn what he condemns.

A good conscience is susceptible of gracious influences. The consciences of some are seared as with a hot iron. They are unimpressible by the truth. The promises of God's Word produce no joy within them—do not stimulate them by the offered reward. To them they are empty and meaningless sounds. The terrors of the law have no greater effect. They heed them not—do not receive them as the truth of God. Many are not as impressible by half as Felix was. God's servants may reason in their hearing of righteousness, temperance, and judgment to come, yet they never tremble. Trying providences are without their good effects. Death may take away their fellows on every hand, but they put the thought of it far away from themselves. Pestilence and war may terrify and alarm them, but do not humble them, nor lead them to repent. Those possessed of a good conscience are not so. The promises of God encourage and delight their souls. They are to them as the crown to the athlete. Threatenings make them tremble. They fear lest a promise being left them of entering into rest, they should come short through unbelief. The removal of friends is but a breaking of the bands that bind them to earth, and an increase of the cords that draw them to heaven. Their hearts are not as the wayside, where the seed is sown in vain, but as good ground. The Holy Spirit ceases not to strive with them, for his work results in abundant fruit.

A good conscience continually wars upon sin. When duty is left undone, it accuses of fault; when crimes are committed, it charges with guilt. It winks at the gratification of no lust; it encourages no avaricious desire; it loves no false or wicked way. It is not satisfied simply with the internal feeling of hatred of sin, but shows it in external action. The conscientious are the reformers of the times. They see the evil, and lift up their voice against it. Their lips speak not alone of evils which existed in the past, but they testify as boldly against present ills. They reprove not the sins of those only who have incurred their displeasure, but in like manner the sins of their friends.

The man who has a good conscience endeavors in all things to please God. Does he easily yield to temptation, does he readily fall into sin, his conscience is greatly disturbed. Is he tempted to evil deeds, it prompts the ready reply, "How can I do this great wickedness and sin against God." Is he tempted to neglect duty, it suggests this answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." It reminds him he has talents committed to his trust, for the use of which the Judge will hold him to a strict account. Incited by these things, its possessor resolves, in the strength of promised grace, to do the will of God. He endeavors to crucify the flesh; to use the means of grace; to follow on to know

the Lord. Remembering that "no man liveth to himself," he daily asks, "Lord what wilt thou have me to do?" Whatever his hands find to do, he doeth with his might. He consoles the afflicted, relieves the distressed, contributes to the spread of the truth.

Moreover, he presses on to perfection. He is never satisfied with present attainments. He feels the necessity of growth in grace. He presses forward to the mark for the prize of the high calling of God in Christ Jesus. Leaving the principles of the doctrine of Christ, he goes on to perfection. His aim is to attain the measure of the stature of the fulness of Christ. He is sure he cannot attain this on this side of the grave. If a good man should settle down in the conviction that his spiritual work is done, his dreams would soon be disturbed. From such, God hides his face, and they are troubled. Then they renew their work, and then, and not till then, are peace and joy restored. The child of God is never happy, his conscience is never at ease, unless advancing in spiritual things. There is, I think, no doubt that the saints in heaven are advancing, at least in knowledge and capacity for enjoyment; much more is there need that the best of men should be making continual advances while here on earth. Going on from strength to strength, step by step, they have their road-songs, songs of degrees, of gladness and of joy. God puts new songs in their mouths to magnify his name. None enter into the spirit of these songs but those whose consciences are pure and undefiled.

Reader, would you have such a conscience as this, seek to be sprinkled with the blood of Christ; seek to be baptized with the Spirit of God; seek to be fully instructed by his word. Then may you have your "hearts sprinkled from an evil conscience;" then may you hold "the mystery of faith in a pure conscience;" then may you "live in all good conscience before God" and man; then may your "conscience be purged from dead works, to serve the living God." Having such a conscience, act according to its leadings. Then when called to appear before the judgment seat of Christ, neither will your heart condemn you, neither will you be condemned by God. Then will the Judge declare, "Well done, good and faithful servant, enter into the joy of your Lord."

ABDA.

CAUSES OF FASTING.

THE Committee on the Signs of the Times respectfully report, that Synod and all the people under its care have great and manifold reasons for deep humiliation, fasting, and special and earnest prayer before God, because of our sins, and also for thanksgiving and praise for his mercies; and the sins which we have committed against God are aggravated by the blessings he has bestowed upon us, and the greatness of his mercies is enhanced by our transgressions against him. His goodness should lead us to repentance, and our sins should excite us to deeper gratitude and more earnest praise.

CAUSES OF HUMILIATION, FASTING AND PRAYER.

We are called upon to fast and mourn before God, because of our

own sins, the sins of the other churches around us, and for the sins of the nation and of the world.

I. Our own sins.—As office bearers in the house of God, and called to minister in holy things, we are specially and chiefly guilty, and should humble ourselves before God. As ministers of the gospel, we have not magnified the infinite grace of God in putting us into the ministry, and in sustaining us so long in this high and holy calling. We have not duly considered, nor habitually felt, the high claims of our exalted Lord and King upon us, as his servants, nor have we pondered the value of immortal souls, whom we have been sent to save from spiritual and eternal death. We have not realized the gracious dignity, and the solemn and awful responsibilities that rest upon us as workers, together with God, for the salvation of our own fallen and perishing world. The appointed and professed ambassadors of Christ, we have not besought men as though God did beseech them, to be reconciled to God. God's own blood, with which he purchased the church, has not been a powerful and controlling motive to feed the church of God. We have not habitually exercised faith upon Christ's promised presence with us, to fit us for our work, and to sustain us in it. The love of Christ has not constrained us to live, not unto ourselves, but unto him that died for us. We have not travailed as in birth, till Christ would be formed in the souls of the people. We have conferred with flesh and blood, and have indulged a sinful regard for our own ease and comfort, and profit and reputation. Our labors in the gospel have been formal and professional.

And now, when the great distinctive principle of our testimony is publicly discussed, and receives unwonted favor in other churches—when the question is raised whether this nation shall have our mediatorial King to reign over it—how little self-denial has been endured, and how little effort made to put the crown of the nation upon his head! How little evidence have we given of the sincerity of our profession! How feeble is the evidence of our loyalty to king Jesus!

We mourn over our spiritual weakness and our great inefficiency in the Lord's work. Our leanness is upon us; our faith is weak; our unbelief is strong; and because of our unbelief, Christ has wrought no mighty works by us. How seldom is a revival of religion known in our church! How few seals has God put upon our ministry! How few souls have been added to the church by our labors! How feeble the work of saving grace in our own hearts and in our congregations!

As ruling elders in the house of God, we have feebly felt and discharged the obligations that rest upon us, to watch for souls, as they that must give an account. We have not earnestly and prayerfully endeavored to go before one another, and before the people, in all the holy duties of our Christian profession. We have not been earnest and forward to sustain and encourage our pastors, in the arduous and responsible work of the ministry. We have done little more than attend to the external duties of our office, the observance of which was necessary to avoid censure. We are formal and selfish and worldly. We have not diligently sought to know the spiritual state of the people, that we might impart relief and direction and comfort. We have not sought occasion, in love and meekness, to admonish and warn careless

and erring brethren. The children and youth of the church, over whom we should have exercised a special and tender and watchful care, have been neglected, so that in consequence of our sin, some have turned aside by the flocks of the companions, or are gone to the world. The diseased have we not strengthened, neither have we healed that which was sick, neither have we bound up that which was broken, neither have we brought again that which was driven away. We are so carnal, and the things of the world have so much engrossed our hearts and time, that we have neglected precious and immortal souls committed to our charge.

As a church and people we are all deeply guilty before God. The children and heirs of the covenant which the Lord God made with our fathers, and, brought into a state of nearness and favor with the Most High, we have not appreciated our privileges, or performed our vows. The descendants of reformed and martyred ancestors, we have not cherished their lofty aims, their sacred principles, nor their martyr spirit. We profess to be a covenanted people, but how little sense of covenant obligation is felt in our hearts, or manifested in our lives. Few abstain from sin, or perform duty because the Solemn League and Covenant requires it. We say we have Abraham to our father, but we do not do the works of Abraham. Exalted to heaven in regard to privileges and blessings, we are unthankful and unfruitful. Planted a choice vine in a very fruitful hill, and being fenced and the stones gathered out, when we should have brought forth grapes, we brought forth wild grapes. Having often professed and sworn allegiance to the Lord Jesus Christ as our only King and Lord, we have not given him the chief place in our hearts, but have dishonored his crown, and forgotten his claims. We have not been zealous for the honor and reign of the Lord Jesus Christ as King of nations, nor have we labored as we ought to have the crown of this nation put upon his head. Professing that the law of Jesus Christ should be the supreme law of the State, we have time and again transgressed it as members of the church. Testifying against the nation for its rejection of the Divine law, we have not ourselves obeyed all its commandments, and thus have marred our testimony. Instead of adorning the doctrines of God our Saviour, and commending the principles of our holy profession to every man's conscience in the sight of God, we have by our inconsistent and unchristian walk and temper, been a stumbling block to the weak, and given occasion to the enemy to speak reproachfully.

Our attendance upon the private and public ordinances of divine grace is formal and careless, and we enjoy few evidences of God's gracious presence in his house. Our prayers are formal and unbelieving; we do not believe that God will give us the blessings we ask from him. Unbelief, the bitter root of all our sins, manifests itself in all our holy duties. We do not daily and prayerfully, and in humble dependence on the Holy Spirit to lead us into all truth, read and study the word of God. We hear the gospel preached in a careless and drowsy way, or with a desire to criticise and blame, and not with a personal application by faith of God's message to our own hearts and consciences, for the conviction of sin, and for the comfort and sanctification and salvation of the soul. And the sacraments of Baptism and the Lord's Supper are observed with little preparation and sorrow for sin, and

with feeble desires for communion with God and the enjoyment of the promised blessings. Even in our fasts we find pleasure. How little fasting and mourning for our sins! Alas, how little earnest and prayerful searching for sin, and how little godly sorrow on our fast days!

Parents are negligent in catechising their children, and in instructing them in Bible truths, and especially in the history and distinctive doctrines of the church, and in close and affectionate conversation with them about the state of their souls. Family instruction and family discipline are sadly neglected.

Mammon is the god of this age, and there is sad reason to fear he has some worshippers in our midst. Parents manifest more earnestness in providing riches for their children, than for the salvation of their souls. Many do not contribute to the cause of Christ as he has prospered them, and some have no scriptural rule to regulate their contributions, and consequently do not know, and do not seem to care, whether they in this duty obey the law of God or not. Some to whom God has given largely of the bounties of his providence, are hoarding up riches, probably to be a curse to their children, while the church is lamentably inefficient, and all her schemes for maintaining and extending the kingdom of Jesus Christ in the world are crippled for want of means.

By all these, and other sins, we have greatly dishonored God, and grieved his holy spirit, whereby believers are sealed to the day of redemption, and caused him to depart from us.

And for all our sins we humble ourselves this day before God, and take shame and confusion of face to ourselves, and plead for pardon and purification to the great atoning sacrifice of our great High Priest, who is now within the veil.

II. *Other Churches.* We mourn over the still existing divisions of the Presbyterian Church in this land, and in Great Britain, by the defection of its other branches from the high and holy attainments of the second Reformation, on which their fathers and ours stood united in ecclesiastical union and blessed brotherhood by solemn covenant engagements. And the progressive defection of these churches since that day has made the lines of separation more divergent. The existence of these separated churches to-day is matter of mourning and sorrow, not only because they are the result of breach of solemn covenants, and are sinful and groundless divisions in the body of Christ, but also because they are the strongholds of hurtful and widespread errors, and popular and national sins. Any sin, however heinous and great, so soon as it becomes common and popular receives popular ecclesiastical sanction and support. Against national or constitutional sins these churches have no voice.

And while we cheerfully admit there are very many of the Lord's people in all the evangelical churches, and rejoice in all they have done and are doing for the salvation of sinners, and the extension of the kingdom of Jesus Christ, both their Lord and ours, we mourn over their indifference to and disregard of many important and precious truths of God's word, and the substituting of human inventions for divine institutions in the worship of God. Especially is the praise of God corrupted by human hymns, which in the matter of many of them,

as well as in the want of divine appointment for all, are unfit for the worship of God—and also choirs and instrumental music in the place of congregational singing. The whole service of praise seems to be arranged as a mere theatrical performance, and intended to please man, not God. By ignoring scriptural and important doctrines, and by not exercising discipline for popular sins, and arranging the worship of God to gratify the carnal mind, the church has been brought down almost to the level with the world, or changed into a worldly sanctuary. And the popular way for the union of all the churches in one organic body, proceeding, as it does, upon the false assumption that the great principles which have heretofore divided, and still divide, the several churches, are of no value, and unworthy of any regard, is a lamentable evidence of the general decline of the life and power of true religion in these times.

The "Sunday school," (and the heathen name is becoming more appropriate to the thing), intended at first to bring the children of non-professors into the church, as it is now generally conducted, serves the purpose of leading many of the children of the professors out of the church. It has largely supplanted family instruction and the preaching of the gospel to children and youth. Irresponsible and often incompetent teachers have taken the place of God's appointed instructors, and children attend the "Sunday school" instead of the house of God, and thus youth become alienated from the church, and many go to the world.

III. Notwithstanding the frequent warnings and terrible judgments of God's providence for its sins, and the loud and repeated calls of his word to repentance, this nation continues to say, Who is the Lord that I should obey his voice. The petitions of many Christians of all denominations, in different parts of the country, asking Congress to take proper measures for the amendment of the National Constitution so as to acknowledge Jesus Christ, the King of kings and the Lord of lords, have not been heeded. All other governments have their gods, but this government stands prominent and alone in treason and rebellion against the most high God. Enjoying the clearest revelation of God's character and will, and just delivered by his mighty hand and stretched out arm from the house of bondage, the framers of the National Constitution disowned their Saviour and King. All governments powerfully tend to assimilate the minds of the people into their own character. And so extensively and lamentably has the Federal Constitution paralyzed the national conscience and corrupted the minds of professed Christians, that though it was merely submitted to by Christians of the past generation on account of its godless character, on the ground of necessity and sufferance, their children now approve and justify it, and regard it as the highest model of the State.

As the name of God is not in the constitution, so the fear of God is not in the administration. In heaven-daring consistency with its organic law, the government employs and pays tens of thousands of men to carry, receive, and distribute the mails on the Lord's holy Sabbath, and thus shuts Christians out from the profits and honors of the Post Office Department. And as the constitution opens the doors of all the offices of the government to the enemies of God and man, and

thus recommends them to official support, the people consequently accepting this commendation, ignore all moral and religious character, and often elect the basest of men. And these ungodly and wicked officers are a praise to evil doers and a terror to those that do well. Thus the vast moral power of the government goes to subvert Christianity and morality, and to support and encourage infidelity and wickedness, and forms a most powerful barrier against the extension of the Church and conversion of sinners to Christ.

The wicked walk on every side, because vile men are exalted. Political bribery, purgery and corruption exist in high places. The laws of the government not having the sanction of the great Lawgiver, are fast losing their force upon the conscience of the people. Crime in every form is common, bold and defiant. So common are the greatest crimes, that they excite little attention or abhorrence. Wise and good men doubt whether the government will be able to stand, in the midst of the corrupting and destroying influences of abounding and increasing impiety and wickedness. "When the wicked bear rule, the people mourn."

German infidels, with their boasted learning and vast wealth, and rapidly increasing numbers, occupying the high vantage ground of constitutional support and example, have made war upon the Christian Sabbath, and demand that all State and municipal laws that in any way recognize the Sabbath, shall be annulled, and every moral and Christian institution shall be divested of all legal recognition and protection. It is said they publish seventy newspapers in this country, and many of them advocate bald and black Atheism. Roman Catholics, who are always ready to unite with infidels against Christianity, have appointed the time when the Roman Pontiff shall demand and receive the submission of this great American empire, and our beloved country shall become a province of the Roman See, and of the mother of harlots. And some of the State legislatures, in full view of these arrogant claims, have made liberal donations to support the Man of Sin. And hundreds of godless and corrupt politicians, high in office, whose motto is "rule or ruin," are prepared to betray their country and the Church of God into the hands of these combined and the powerful enemies of both church and state.

How dark and portentous is the prospect of the Church of God! "Arise, O God, and plead thine own cause, and let not man prevail."

For these and other causes that will suggest themselves to the pious, Synod appoints the first Monday of January to be observed as a day of fasting, humiliation and prayer by all the congregations and people under its care.

SELECTED.

BEARING THE CROSS—ITS BENEFITS TO BELIEVERS.

WE call that a cross which opposes our will. This opposition renders it painful and grievous. A very little matter, the least trifle, becomes a great cross, when our will is set much against it. How, then, can

the believer rejoice with a heavy cross upon his back? or how can he rejoice all his days, if he must carry it to his grave? The blessed gospel discovers how this may be, and the blessed spirit gives the experience of it; for he continues to teach the doctrines of grace, and under the cross he enforces them. The doctrines are put to the trial, and it appears that they are of God; for none could produce the effects which follow upon believing them, but an Almighty arm. Faith is tried in the fire, and the believer is convinced it is the faith of God's elect; for the promise is made good—"When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." His love to his reconciled God is put into the fiery furnace, and it comes out like the three children, sensible their God had been with them in the furnace, and their God had brought them out; for which marvellous instance of his love to them, their love was increased to him. This is God's way. He gives grace, and then tries it. When he has enabled the sinner, by believing, to find peace and love, then he would improve those graces by daily exercise; and if the exercise of them be very sharp and afflicting, it is only to establish the truth of his heart, and to confirm the affection of his soul more perfectly in his God. *His God!* mind that. *His God still.* The cross is not sent to weaken that relation. He is the same tender father when he put it upon them, as when he takes it off; and he would have them by faith to experience it. While they depend upon his being perfectly reconciled to them through the obedience and sacrifice of *Immanuel*, they will see the same paternal affection invariably set upon them, and always disposed to do them good. His love changeth not. The happy objects of it have given this glorious testimony, even when under his cross—"We know that all things work together for good"—they found it so. Whatever he sent to them came with a message of his love. "Hear ye the rod, and him that sent it." They hear what he says by it, for it speaks of the Father's love, and the belief of this quiets their minds under the stroke of this rod. Thus it answers his purpose. This cometh not forth of the dust, but is appointed for me; my Father sent it, not in anger for the punishment of my sins, but in the tenderness of his affection. He is not dealing with me as the supreme Disposer of all events, who may inflict, and justly, his rebel creatures according to his will; but he has sent me this affliction with a message of grace and peace—I know it is well ordered—I kiss the rod, and I bless him that sent it.

How should the argument in this Scripture reconcile the believer to suffering? How easy, yea, how happy, should it make him under the cross! He suffers, but it is from his Father, who, in most perfect love and infinite wisdom, appointed the cross, and appointed also the precious fruits which it should produce. O my soul, keep this in mind. Remember whose cross thou art carrying. Thy Father contrived it. He sent and continues it, that it may work under him for the best. It is the chastening of his richest love. Receive it, then, patiently, thankfully, at his hands, and thou wilt find it full of blessings. But take heed how thou consultest sense, or carnal reason. These are always enemies to the cross; for they judge of it only by feeling, and

always refuse to believe what God says concerning it. Adhere to the truth, and reject every suggestion which would insinuate to thee that there is anything but love in the chastening Lord. He never loves thee more than when he chastens thee. There is no hatred in his heart, nor vengeance in his hand. He assures thee of this from the infallible word of his mouth. Here may thy faith be settled; believe him, he is doing thee good—he is promoting thy best interest. Cast not away this confidence, and then the cross will be the means of bringing thee to the nearest and holiest communion which thou canst have with thy Father on this side of heaven!

ECCLESIASTICAL.

THE PRESBYTERY OF THE LAKES

MET pursuant to adjournment in Southfield, Michigan, on October, 12th, 1869, and after sermon by the Rev. S. Sterritt, the retiring Moderator, alternate, from Amos 3 : 3, was constituted with prayer by the Moderator, Rev. J. S. T. Milligan.

The constituent members were all present, except Rev. Wm. Milroy. The congregations were generally represented.

Rev. H. H. George was chosen Moderator for the ensuing year; D. Boyd was appointed Clerk.

Presbytery resolved to meet as a committee of the whole to-morrow evening, to consider the state of religion. All were invited to attend.

The Committee of Supplies reported the following:

Garrison—M. Wilkins the 3d and 4th Sabs. of November; J. M. Johnston all December; Rev. H. H. George and J. S. T. Milligan to dispense the sacrament of the Supper, at the convenience of the parties.

The same are to be a commission to settle all necessary matters in the congregation, and, if it is ready, to moderate a call; but if not, Rev. H. H. George was appointed to attend to it, at the desire of the parties.

Presbytery redirected its congregations to take up collections for the Ministerial Sustentation Fund.

Presbytery went into Committee of the Whole. Rev. J. L. M'Cartney was called to the chair.

When it arose from committee, the chairman reported, that three hours had been spent in devotional exercises; consisting of praise, prayer, reading the Scriptures, and stirring addresses by ministers and elders, with great comfort to the members, and unusual interest to the congregation.

The Auditing Committee reported eighty-three (83) per cent., received for travelling expenses.

This committee was continued an *interim* committee, to revise the Travelling Fund, and report the amount to the several congregations.

Rev. John French was appointed president in the Presbyterial Visitation of the congregation.

The answers of the ministers, elders and deacons were sustained.

George H. Stuart was received as a theological student under care of Presbytery.

The next annual meeting of Presbytery is to be held at Cedar Lake, on the 2d Tuesday of November, 1870, at 7 o'clock, P. M., and the Presbyterial Visitation of the congregation is to be attended to on the following Wednesday, at 2 o'clock, P. M.

The meeting was remarkable for the harmony and unanimity which characterized its proceedings.

Adjourned with prayer and singing the 133d Psalm.

D. BOYD, *Clerk.*

SABBATH SCHOOL MEETING IN YORK.

MESSRS. EDITORS—I request you to publish a brief notice of a Sabbath school meeting recently held in our congregation, not in the way of ostentation, for we have nothing to boast of; but that the children may be aged by feeling that they are not neglected.

The school has been in existence for about ten years, with varying prosperity. Last spring a special effort was made for its revival; and since that time, it has gone on with very considerable interest, and not without evidence of the divine favor. We seek to have all of the congregation, old and young, in some class. There is an old people's class, who talk with each other on some subject selected the Sabbath before.

There are six Bible classes, and five smaller classes. The Bible classes choose their own teachers, and all the classes choose a Treasurer, who receives contributions from the scholars, generally every Sabbath. We have a Teachers' Association, which meets for mutual improvement once in six or seven weeks.

The Bible classes usually recite on the passage which forms the subject of morning lecture. The smaller classes, besides recitations in the three different Catechisms, in the Psalms, and in other portions of the Scriptures, are also, so far as time allows, questioned on some subject of Bible history. The Superintendent spends the last ten or twelve minutes (our whole time is but forty minutes) in asking all the larger classes questions on some subject of general interest, selected the Sabbath before.

The Teachers reported at the meeting the number in attendance in the several classes. It was ascertained that the whole number on the roll was 185; the average attendance about 105.

The Treasurers reported the amounts of money they had received. The fund on hand was found to be about sixty dollars, some had been already used for clothing Mission children.

The classes were informed in the spring, that they could devote their money to whatever object they deemed best; all, however, agreed to employ it in the education and maintenance of a child in the Syrian Mission. We hope by spring to have \$100 on hand, and each year to devote the same amount to that purpose. Could not every Sabbath school in the church do the same? Some could do far more; and where the school is too feeble, we might make common cause.

At the meeting some of the classes recited. The Superintendent's

report was read. Interesting addresses were made by Rev. R. D. Sproull, of Rochester, and Rev. J. Van Eaton, of the United Presbyterian Church. The Pastor, who is the Superintendent of the school, made a few remarks at the close, Yours very truly,

S. BOWDEN.

THE following is a correct copy of the Resolutions on Missions and National Reform, adopted by the Illinois Presbytery at its last meeting.—EDS.

WHEREAS, Missionary effort is an important part of the work of the church, which cannot be neglected with impunity; and whereas, there is evidently a wide field around us easily accessible; therefore,

Resolved, That a committee be appointed to examine the field within our bounds, and report at the next meeting of Presbytery.

Rev. James Wallace offered the following resolutions:

Resolved, As the judgment of this Presbytery, that while there are great and unusual efforts being made for the extension of the gospel and the conversion of sinners, there is also a manifest decline in the life and power of true religion, in our own and other churches, and also a growing and alarming prevalence of crime and wickedness in the land.

Resolved, That as the efforts made for the union of the church are characterized by a marked indifference to divine truth, we can neither join in them, nor hope for permanent good results from them.

Resolved, That the present circumstances of our church demand very earnest and sustained efforts by all the officers and members of our church, for a revival of religion in our midst, and for earnest study and warmer attachment to the distinctive principles of our church.

Resolved, That the reformation of this nation, so as to bring this Government to acknowledge and submit to the Lord Jesus Christ, is the special present work of the Reformed Presbyterian Church. The earnest and vigorous prosecution of this great work, and the public and fearless advocacy of the rights of the Lord Jesus Christ, as the rightful king of this nation, will give prominence and power to the great distinctive principles of our church, and are calculated to honor the Lord Jesus Christ, increase the favor and respect of Christians of all denominations for our church, and promote a revival of religion among ourselves.

OBITUARY.

DIED, in Waukesha, Wis., on the 4th of August, 1869, Mr. MATTHEW ADAMS, aged 57 years. The deceased was born in the bounds of Rev. Simon Cameron's congregation, County Derry, Ireland; came to this country in 1847, and at the time of his death was a faithful and consistent member of the R. P. congregation of Vernon, Waukesha county, Wisconsin. Com.

DIED, July 8, 1869, MARY KERR, step-daughter of Mr. Samuel Logan, and daughter of Mrs. Fannie Logan, of Lind Grove congregation, aged 12 years.

DIED, Sept. 15, 1869, Mr. JOHN SMITH, of the same congregation, aged 75 years.

Mary Kerr was sick about seven weeks, and suffered much; Mr. Smith was sick about ten days, and apparently suffered but little. Both knew that death was approaching, and seemed resigned to die. Both declared their entire trust for salvation to be in Christ. The friends of each comfort themselves with the thought that the one they mourn has entered that land where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

In these providences there is a lesson for all. The young die as well as the old. "Man goeth to his long home, and the mourners go about the streets."

C. D. T.

DIED, June 30, 1869, after a brief sickness, Mr. JOHN GEORGE, ruling elder in the Jonathan's Creek congregation, aged 82 years.

He was born near Dungiven, County Derry, Ireland. His parents were Synod of Ulster Presbyterians. They emigrated to this country with their family when deceased was a young man, and settled in the bounds of what is now the Jonathan's Creek Congregation; there he was brought under the ministrations of Rev. Robert Wallace, and acceded to the principles of the covenanted Reformation. He has been long a much respected elder of the congregation. In his death the church has lost a prudent counsellor, his family an affectionate husband and parent, and the community a much esteemed member of society; but we have good reason to hope that our loss is his great gain. He has left an aged widow and numerous family, all in the full communion of the church he loved—one of them (who bears his father's name) has lately been chosen, unanimously, to fill his father's place as elder in the congregation. These things speak plainly of faithful parental training, especially when viewed in connection with the lamentable defection that sometimes occurs in the families of the elders of Israel.

COM.

DIED, at her home near Neoga, Illinois, Oct. 31st, 1869, Miss ANNA G. KELSO, in the 79th year of her age.

The deceased was born in the State of Tennessee, and when young connected herself with the R. P. Church. Wishing to escape the wicked influence of slavery, she, with her parents, emigrated to Indiana, in the year 1831. She was ever ready to stand up for the principles she professed, continually rejoicing in the advancement of the cause of Christ. She was for a number of years a consistent member of the Bloomington congregation. She was always ready and anxious to attend the public ordinances, and lived continually in prayer, and reading her Bible—always giving good advice to her nephews and nieces, whom she had the care of in their infancy. She suffered a great deal in her last illness, but she had her trust in her Saviour. Two days before she fell asleep, she called her nephew to her bedside and said, "Write to Rev. Mr. Sproull, and tell him I die in the principles of the Covenanters." She soon became so weak she was unable to talk, and at half-past eight on Sabbath morning, the day she loved the most of seven, she sweetly fell asleep, leaving many kindred and friends to mourn the loss of a kind and affectionate friend. "Gone home to heaven."

S. B. K.

DIED, August 8th, 1869, in Muskingum county, Ohio, of consumption, MARY JANE, eldest daughter of Alexander and Elizabeth M'Conaughy, in the 18th year of her age.

From a child she endeared herself to all, by her sweet and amiable disposition. She took great delight in committing the Psalms, together with the Larger and Shorter Catechism. Her seat in the prayer meeting and house of God was seldom vacant. "The habitation of God's house" she loved well. At the age of sixteen she made a public profession of her faith in Jesus, and ever lived consistently with her profession, until, in the providence of God, she was called from the church militant, as we humbly trust, to the church triumphant.

Her illness was protracted, and at times she suffered much, yet with cheerful submission to the will of her heavenly Father. A few hours before her departure she requested those around her to sing the 116th Psalm. A few moments before she died she said, "Lord Jesus, receive my spirit." Then, with uplifted hands, she exclaimed, "I am happy," then expired. Friends mourn her early death, yet not as those who have no hope. Their bereavement is sweetened by the comforting thought that God, we trust, has taken her to himself, to dwell with, and to praise him in his holy temple, where there shall be no more tears, no more death. "Blessed are the dead who die in the Lord." COM.

DIED, in Philadelphia, Nov. 3, 1868, Mrs. ANN PATTON, wife of Robert Patton, in the 60th year of her age.

Mrs. Patton was born in the county Antrim, Ireland, and spent her early life under the ministry of the Rev. Samuel Carlisle. In her twenty-second year she was united in marriage to Robert Patton, with whom, and with two children whom God had given them, she removed to America in 1833. She became a member of the First Congregation of Philadelphia shortly before the late James M. Willson, D. D., became its pastor, and with the exception of a few years' residence in Ohio, she remained in the fellowship of the same congregation till her death.

The circumstances of her death were peculiar and affecting. On the morning of the communion Sabbath, while the congregation was awaiting the opening of public worship, Mrs. Patton was seized, suddenly and fatally, with congestion of the brain. Almost insensible, she was borne to her home, after which she scarcely spoke; and two days thereafter her spirit took its flight. Thus unexpectedly deprived of the communion with the church on earth, to which she had looked forward, as she always did, with great delight, she was speedily admitted to a better fellowship on high.

The most consoling evidence of her interest in the great salvation, comforts surviving friends. She had long anticipated sudden death, and had repeatedly assured her husband that if she should be called away while unable to give her dying testimony to Christ as her Saviour, he need feel no anxiety concerning her eternal welfare. Her Christian life was characterized by much reading of the Bible, by scrupulous observance of the Sabbath, and by the most diligent and unfailing attendance on public worship. She affectionately and cordially sustained her pastor, and was profoundly interested in the church. She abounded

ed in prayer for her children. For some of these her prayers were answered, and they sat by her side at the Lord's table. She had faith that her supplications in like manner be yet answered for them all. "Her children arise up and call her blessed; her husband also, and he praiseth her." Com.

DIED, in faith, Sept. 13th, 1869, WILLIAM M'CRACKEN, ruling elder of the congregation of York.

Mr. M'Cracken was born in Rathfriland, County Down, Ireland, Dec., 1796, where he early made a profession of his faith in Christ, in the communion of the Reformed Presbyterian Church. He removed to this country with his family in the year 1832, and settled immediately in the town of York, where he remained the rest of his life. He enjoyed almost uniform and vigorous health until a few months before his death, when he was seized with disease of the kidneys. His sufferings during the last month of his life were fearful, but were endured with singular patience and equanimity. Seldom are God's people favored with such unclouded vision of their interest in the Saviour, as he enjoyed to the latest moment. Since his death, his family have found among his papers his personal covenant with God, written when he was but eighteen years of age, evidently oft read by him, for it is so worn by age and use that portions of it can scarcely be deciphered. It is so full and earnest, and breathes such a spirit of entire self-consecration, that I have felt that it might be profitable to publish it, but am constrained by the consideration that he never allowed any eyes but his own to read it during his life.

Mr. M'Cracken was endowed with a vigorous intellect, a remarkable fluency of address, unflinching cheerfulness of disposition, excelled in conversation, read immensely, and had an unusual memory. It may be said of him, in truth, he preferred Jerusalem above his chief joy. None that I know surpassed him in his attachment to the church of his fathers, and all her principles. His mind was ardent, and he had, of course, the defects of character incident to persons of such a nature. There probably never lived a more intense hater of Popery, of whiskey and of slavery. And as he lived, so he died. He left directions that there should be no religious services at his funeral, as he had long felt that these were very much abused, both among Papists and Protestants; and shortly before his death he gave \$100 to one of his daughters for the Washington Mission, of which he had always been a liberal supporter. In his house the colored man was always a welcome guest.

He leaves behind him a widow, who has been, for thirty years or more, the victim of a most painful malady, who always expected to go before him, but is left behind. Nine children survive him—one of them Rev. Joseph M'Cracken, of St. Louis. It was his intention (feeling that the end was not distant) to have his daughters, six in number, all with him at the communion table this fall. But God had decreed otherwise; he was received to higher enjoyment ere this cherished purpose could be fulfilled. His intentions, however, were carried out as far as possible; six of his children, gathered from Missouri, Iowa, Ohio and Canada, sat down together, probably for the last time, at the same communion table, and had, we trust, sweet fellowship

with Him, to whose immediate presence their father had already been received.

His widow was taken, apparently, with her death illness a few days after his decease. Contrary to all expectation she has recovered, as she had often before, when to all appearance just at the gates of death.

S. BOWDEN.

DIED, August 6th, 1869, in Newbury, Vermont, Mrs. MARY BUCHANAN, relict of Mr. Walter Buchanan, who was for many years an honored and consistent member of the Reformed Presbyterian congregation of Ryegate, aged 80 years.

The subject of this notice was a native of Scotland. At the age of four years she came to America with her parents, who settled in Ryegate, and were eminent for their piety and usefulness. At the age of seventeen she was married. Fourteen children were born to her—nine boys and five girls—of whom four died in infancy. The other ten—six sons and four daughters—are still living.

Mrs. Buchanan was strongly attached to the Reformed Presbyterian Church, of which she was an exemplary member for half a century. Believing that that church held more truth than any other, it was her earnest wish that all her children would unite with it. She lived to see her wish partly gratified; for of the seven that have made a profession of their faith in Christ, six are members of the Reformed Presbyterian Church, (O. S.) Simplicity, honesty, candor, freedom from guile and hypocritical cant, were among the leading features of her character. When able she attended upon the preaching of the gospel, and while she lived paid for its support. She spent much time in the reading of the Scriptures. Her last end was peace. God grant that all her children and grandchildren may honor her memory by imitating her example.

B.

DIED, in Newbury, Vermont, Oct. 3d, 1869, LILY COLE RITCHIE, aged 7 years and 9 months; Oct. 5th, ARCHIBALD RITCHIE, aged 10 years and 5 months; Oct. 8th, ELIZABETH ANN RITCHIE, aged 17 years.

These all died in the short space of five days, of diphtheria. They were children of Duncan and Ann Ritchie, members of the Reformed Presbyterian congregation of Ryegate. The first two, though quite young, gave evidence that they had undergone that change of heart which the Spirit of God alone can effect, and without which no man can see the kingdom of God. Elizabeth, the eldest, about a year and a half before her death, made a profession of the name of Christ, and became a member of Ryegate congregation. Though young in years, she was a ripe Christian. For piety and religious intelligence, she surpassed many in the church much older than she. During her last sickness she bore all her sufferings with great patience. So strong was her faith in the Redeemer, that she looked forward to the time of her departure with joy rather than with grief. When it was evident that the fearful disease under which she was laboring would soon terminate fatally, she was heard to say that she trusted in the promises. "Which promise," asked her father, "affords you most

comfort?" She immediately replied, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" and then added, "he will not cast me out if I come to him.." Her mother asked her, "what she should say to the Sabbath school children?" "Tell them," said she, "to seek heaven ere it is too late."

Thus these interesting and promising children were suddenly cut off. May the Lord support and comfort the bereaved parents "in the day of their visitation." B.

DIED, on the 11th of November, 1869, after a brief illness, in the 61st year of her age, Mrs. LETITIA KENNEDY, wife of Elder Robert Kennedy, of New York.

She was born in the County Derry, Ireland, and educated in the Associate Church, but in early life acceded to the Reformed Presbyterian Church. In 1847 the family came to New York and united with the Second Congregation, in whose communion she continued till her death, a zealous, consistent and useful member. She had a rare gift of bringing strangers under the influence of the means of grace. Her pew in the church was always well filled, and not a few, through her instrumentality, were brought into the fellowship of the church. For more than twenty-two years she attended the same society, and during that time, save in the case of sore family affliction, her place was seldom vacant, and rarely did she come without bringing with her a portion of God's word appropriate to the subject. She was blessed with a large family, yet made to drink deeply of the cup of affliction in the oft-repeated deaths of her children. She experienced, however, the faithfulness of the covenant God, in seeing them, both those that were removed and those that remain, make a profession of their faith, and zealous in the service of the Redeemer. In all the relations of life, she was enabled by grace to occupy her place well. She is missed in the society and missed in the family; but her work is accomplished; "her children rise and call her blessed; her husband also, and he praiseth her."

Mr. ALEXANDER WRIGHT, a licentiate in our church, died in Wisconsin, Sabbath evening, Nov. 21st. An obituary notice of him will appear in our next issue.

BOOK NOTICES.

From R. Carter & Brothers, Broadway, N. Y., and for sale by R. S. Davis & Co., Liberty street, Pittsburgh.

SORROW. By Rev. Jno. Reid, author of "Voices of the Soul answered in God."

Sorrow: Its characteristics, causes, of great minds, of children—that is pleasing, that is beautiful—a constituent element of religion, alleviated and destroyed—are only some of the subjects discussed in this volume. A glance at the contents will show that the subject is considered in all its aspects. A more entertaining volume we have not read for a long time. The manner in which it is gotten up—the paper, type, cover—does credit to the enterprising publishers, and will, we are sure, greatly increase its sale.

Other books received will be noticed in the next number.



RECEIPTS FOR DOMESTIC MISSION.

1869.			
Nov.	15	"X" Cincinnati, per D. Gregg,.....	\$25 00
	24	Warsaw branch of Salem cong., per D. Gregg,.....	5 00
	27	Round Prairie, per D. C. Faris,.....	17 62
Dec.		Brooklyn, N. Y., per R. J. Culbert,.....	15 00
	4	1st cong. Phila., per W. W. Keys,.....	25 00
	17	S. Pinkerton, per Dr. Sproull,.....	1 00
			\$88 2

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR FOREIGN MISSION.

1869.			
Nov.	27	Bloomington cong., Indiana, per T. N. Faris,.....	\$61 45
	29	Mrs. A. Hughey, a Thanksgiving offering, per Dr. Sproull,.....	10 60
Dec.	8	Wm. Hall, Lisbon, per Rev. D. Scott,.....	6 00
	8	Miller's Run cong., Penn, per R. J. George,.....	47 50
	9	St. Louis cong., Mo., per Rev. J. McCracken,.....	50 00
	10	Jonathan's Creek cong., Ohio, per Jas. McFarland,...	15 00
	11	West Hebron cong., per J. T. Mahaffy,.....	5 00
	18	Lisbon cong., New York, per John Coleman,.....	22 50
		"Dellfield," per Dr. Sproull,.....	5 00
		3d cong., Philadelphia, per Wm. McHatton,.....	47 15
	14	2d cong., Newburgh, N. Y., per Rev. J. R. Thompson,	45 36
		Sparta cong., Illinois, per Rev. D. S. Faris,.....	53 25
	15	Princeton cong., Indiana, per Wm. Lawson,.....	15 00
		Kortright cong., N. Y., per A. S. Gilchrist,.....	41 00
		Oil Creek cong., Penn., per Rev. Danl. Reid,.....	10 75
		Jos. Carson, do., per do.,.....	10 00
		Rushsylvania cong., Ohio, per W. Wright, \$47 00	
		Less express charges,.....	90
			46 10
		Maquoketa cong., Iowa,.....	12 50
		Rev. D. H. Coulter, per John Dunlap,.....	5 00
		Utica cong., Ohio, per Wm. Stevenson,.....	26 72
	16	Walton cong., N. Y., per R. D. McDonald,.....	64 84
	17	"Novi," per Rev. B. McCullough,.....	6 00
		Wilkinsburg cong., Penna., per Wm. Wills,.....	100 00
	18	East Craftsbury cong., Ill., per Rev. A. W. Johnston,.....	42 50

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RECEIPTS FOR THEOLOGICAL SEMINARY. CURRENT EXPENSES.

1869.			
Nov.	24	Oil Creek Branch Oil Creek cong.,.....	\$ 5 00
		Utica cong.,.....	11 40
		Sandy Branch Salam cong.,.....	8 50
		Washington cong.,.....	5 00
Dec.	8	Tomika cong.,.....	5 00
		Muskingum cong.,.....	9 00
		Little Beaver cong.,.....	16 81
		1st cong., Philadelphia,.....	87 50
	9	Ramsey cong.,.....	10 00
	11	Springfield cong.,.....	6 00
	14	8d cong., Philadelphia,.....	18 80
	15	2d Newburgh,.....	56 10
	16	Lake Eliza cong.,.....	6 00
	17	Lind Grove cong.,.....	30 00

D. GREGG, *Treasurer;*
99 Wood St., Pittsburgh, Pa.

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HMorrow

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THE

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FEBRUARY, 1870.

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THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Where unto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 2:16.

"We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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1869.	
Dec 21,	Jas. and John Kennedy and Mrs. C. K. Snively, of Canonsburg, Pa., per D. B. Wilson, Licentiate, \$5 each,..... \$ 15 00
" "	Stanton Cong., Ill., per Rev. John Middleton,..... 32 00
" "	Salt Creek Cong., Ohio, per Jas. M'Cartney,..... 24 10
" "	Mrs. Wm. Wylie, Putnam, Ohio, ditto,..... 5 00
" 23,	Bovina Cong., per Rev. Joshua Kennedy,..... 60 00
" "	Bloomington Cong., Ind., per T. N. Farris,..... 62 55
" "	Sarah Hazlet, Sandy Lake, Pa., per Dr. Sproull,..... 1 00
" "	Waukesha Cong., Wis., per W. L. Wright,..... 25 00
" 24,	Rochester Cong., N. Y., per Thos. S. Lynn,..... 53 50
" "	Clarksburg Cong., per John Caldwell, Jr.,..... 43 00
" 27,	Londonderry Cong., Ohio, per T. J. Blackwood,..... 14 40
" "	Topsham Cong., Vt., per David Long, 17 00
" "	Pine Creek Cong., per D. Gregg,..... 6 80
" "	Allegheny Cong., per ditto,..... 80 00
" "	David Gregg, of ditto, 25 00
" "	Mrs. M. M. Gregg, wife of David Gregg, of ditto, per ditto, to be sent to Dr. Metheny to educate a Syrian girl..... 75 00
" "	Garrison Cong., Ind., per Jno. C. Alexander,..... 4 25
" "	Middle Wheeling Cong., W. Va., per Alex. M. Orr, 16 00
" 31,	New Alexandria and Greensburg Cong., per Rev. T. A. Sproull,..... 42 50
" "	A. Gailey, Indiana, Pa., per ditto,..... 5 00
" "	Third Cong., Phila., additional, per W. M'Hatton,.... 2 00
1870.	
Jan. 8,	Mrs. W. Tisdell, Canada West, per Rev. S. O. Wylie, 10 00
" 4,	Olathe Congregation, Kansas, per Rev. W. W. M'Millan,..... 46 25
" "	Mrs. Emily D. Taggart, Washington, D. C., per Rev. J. M. Johnston,..... 5 00
" "	Parnassus Society of Brookland and North Washington Cong., per R. C. Hill,..... 24 00
" 5,	Union Congregation, per S. R. Galbraith,..... 58 62
" "	Alex. Gray, Clarksburg,..... 5 00
" "	Southfield Cong., Michigan, per Rev. J. S. T. Milligan, \$25.30, less 60 cents express,..... 24 70
" 7,	Cedar Lake Cong., Mich., per Rev. Jno. French,..... 18 00
" "	Mrs. Lydia French, 2 00
" 8,	Cong. of Ramsey, C. W., per Rev. Robt. Shields,..... 20 00
" "	Cincinnati Cong., per J. J. Thompson,..... 200 00
" 10,	Koscutz Cong., Iowa, per Wm. O. Jamison, 14 00
" 11,	North Jackson and Poland Cong., per R. J. George, Licentiate, 18 00
" 13,	Macdon Cong., per Rev. P. H. Wylie,..... 5 00
" "	Miller's Run Cong., additional, per D. Gregg,..... 2 00
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" "	Mrs. Mary J. Shield, of ditto, per ditto,..... 5 00
" "	Sharon Cong., Iowa, per Rev. J. M. M'Donald,.... 52 68
" "	Mrs. Kilpatrick, per ditto,..... 5 00
" "	Sabbath School of Washington Cong., Iowa, per Rev. S. M. Stevenson,..... 6 00
" 15,	Clinton street Ref. Pres. S. S. of Cincinnati, per J. R. Johnson,..... 17 00
" "	Washington Cong., Iowa, per Jno. M. Stevenson,..... 13 50
" 17,	Cong. of Pittsburgh, Pa., per S. M. Orr,..... 19 83
" "	Second Miami Cong., per David Boyd,..... 46 00
" "	Sandy branch of Salem Cong., Pa., per Rev. A. J. M'Farland,..... 23 70
" "	Bear Run branch of ditto, per ditto,..... 7 00
" "	Warsaw branch of ditto, per ditto,..... 6 20
" "	Female Missionary Society of ditto, per ditto,..... 28 00

T H E

Reformed Presbyterian and Covenanter.

Vol. VIII.

FEBRUARY, 1870.

No. 2.

THE PULPIT, NOT THE PLATFORM, THE WAY TO REFORM THE NATION.

WE have been obliged to decline several articles on the question of National Reform sent for publication, for the reason that they appeared to discuss *men* rather than *measures*. The following, signed by the author, is written in good spirit; and, while not agreeing with all contained in it, we cheerfully give it a place in the *Reformed Presbyterian and Covenanter*. A temperate discussion of the subject may serve to bring about harmony in views and measures in accomplishing one important end of our existence as an ecclesiastical organization.

EDS.

THE subject of National Reform still engrosses much attention in the Christian church. It ought to be discussed freely. There is manifestly a difference of opinion, even among ourselves, with regard to the relations of church and state, besides the extent of the work to be accomplished. We ought to be more thoroughly agreed about what constitutes civil government, God's ordinance, and the "test" which qualifies the magistrate. It is useful to inquire, as we look out in the darkness of our surroundings, whether we are going backward or forward in ecclesiastical attainments.

To us it seems of little importance, whether writers sign their names in flaming capitals, or are contented with less ostentation, jotting down a simple star or a harmless dagger. We must not forget that principles are greater than names. The large stones of the Jewish temple, though glittering with ornaments and gold, were nothing in the eyes of our Saviour, when, having preached his last sermon there, he viewed from the Mount of Olives their useless splendor. "Not one of these but shall be thrown down."*

There is a liberty which belongs to all freemen in church matters. They are allowed the right of unfettered judgment. The attempt to put down any one by a united, persistent outcry, because of his unwillingness to follow blindly other great luminaries in the church, is

*Mark 13: 2.

useless. It is enough if we follow the "Sun of righteousness." The humblest servant of Christ has a right to express his opinion concerning the positions of those who claim to speak as representatives of the Reformation cause. A flagman sent out by the conductor of a railroad train must not forget his subordinate office, and claim to manage uncontrollably the whole concern. Sent out as they are by the church, and entrusted with its funds to do its work, ministers who understand their mission will not find fault when the wisdom of a measure may be called in question. There ought to be in such instances humility enough to refrain from designating all who will not shout with unqualified approbation "as enemies of true reform." We all profess to be united with regard to the main object, but there is needed much forbearance with respect to some of the measures adopted, the source of dissatisfaction.

Some of our ministers are greatly at home on the platform, and are probably doing a good work. Others, who are their equals in the ministry, prefer the pulpit to the platform, and are satisfied that they are performing their appropriate labor when they preach "the cross of Christ," and urge the claims of his mediatorial crown where Providence opens the way. We wish a candid hearing while we attempt to justify the position of the latter class, as founded upon a scriptural basis.

To pass sentence of condemnation on all addresses outside the pulpit, would be hasty and injudicious; but we are far from thinking that any who unhesitatingly prefer the pulpit to the platform should be denounced as "detestable neutrals."

A reformation beyond the range of the pulpit is, we confess, scarcely worth having. As Frederick Douglass once remarked, "If we should write the name of God all over the constitution, it would not matter. My old master flogged me in the name of religion. What we want is religion itself."

There is considerable change in some quarters in the sentiments of brethren on this subject, from which others would respectfully beg leave to dissent. In our opinion, it will be a dark hour for the church when it comes to be generally believed, that a minister's highest usefulness is on the rostrum, and when young men looking forward to the ministry shall be trained chiefly with this in view.

What will become of the church at home, when the most arduous labors of her public servants, who have the charge of preaching to particular congregations, shall be expended abroad? Her condition will be like a grand army whose outposts are strengthened, while the centre is weakened, thereby preparing for sudden and disastrous defeat. Neglected, divided and fruitless congregations will serve as a poor compensation for a more public testimony. The giant reformers of the past, Luther, Calvin and Knox, were wise in their day, and with them the pulpit was the tower of their strength, and well instructed congregations the nation's greatest blessing.

Men are often led out of their own sphere of action in order to be useful; but, it is to be feared, that sometimes love of applause and discontent with their calling, may have led them astray. The

stream of a brook is most lovely and beneficial while it steals its way along its accustomed channel, though it makes little noise, and scarcely attracts notice. It need not break over its banks, and roll and roar in a noisy torrent. So ministers of Christ are most useful in their own appointed course. Judicious Christians will estimate every one by what he is in his special place and calling. There they expect habitually to find him, where they may compare him with his responsibilities. There he gains his ministerial reputation, or will have to go without one. It ought to be patent to any observer, how small a portion of the claims of Christ can be presented from the rostrum. Even these "prerogatives" have been presented on the dead level of *expediency*, and not from the high moral ground of "indefeasible right." Indeed, it might be well if this were never attempted from the stage of an opera house or a theatre. It would be better to leave to the Mormons the exclusive privilege of dedicating such establishments. It is exceedingly incongruous for grave elders and doctors of divinity to be seen invading, for the first time in their lives, those seats which are devoted to folly, vice and immorality. If this is to be followed up, ministers of the gospel will be obliged to change their costume, and "tread the boards" in true Sophoclean style, besides studying fashionable oratory and gesticulation under more approved masters. This is certainly a "fast age;" but the more sober and thoughtful will commend the taste of the religious poet, who imagines the result when weighed in the light of the judgment day:

"Some thought to turn the theatre to good
Account, but never did."

We have stated our position strongly, as we have thought necessary. Still we shall be obliged to yield something of our ground, if the advocates of the platform come up with their genuine converts to National Reform. The Master has declared that "no man who shall do a miracle shall lightly speak evil of me." With all the efforts which have been made, with all the money which has been expended, with all the circulation of petitions, can they point us to a single accession to our ranks. *Our going so far is equal to their coming.* We are called ourselves to bear even greater reproach for the sake of Christ's kingdom; but, alas! the Saviour-king is still wearing the crown of thorns and clothed with garments of mock royalty, while those who profess to assist us are boasting of the sovereignty of the people, and magnifying, yea, almost deifying, "the elective franchise." Hear we do of words and good thoughts of the people "in convention assembled;" but reformation does not consist in having correct ideas. Certainly you may petition if you will, and sow the seed by circulating pamphlets if you will. Occupy the platform, if you honor it by full utterances of wholesome truth, "yet show I unto you a more excellent way."*

The platform is a republican institution, peculiarly resulting from the condition of all popular governments. The pulpit belongs to every age, and suits all the diversified forms of civil society. The platform admits of latitude of discussion, freedom of illustration, and some degree of roughness and vehemence of style. The pulpit requires

*1 Cor. 12: 31.

ability, learning, purity of language and dignity of illustration. The platform is accessible to all ranks and classes, Christian, Jew or Gentile. Juvenile orators are here particularly delighted to exhibit their patriotic fervor and eloquence. Consequently in all ages it has furnished the theatre of merely ephemeral reforms. The pulpit, however, has advocated in all past times the principles which underlie well regulated human society. "If the Son shall make you free, ye shall be free indeed."* Here a select class of men ordained by church officers speak with an authority not their own. If Gen. Sherman could say of the old hospital nurse, "She outranks me, her commission is from above," no wise man will speak disparagingly of the high warrant of a faithful ministry.

When we reflect for a moment what National Reform comprehends, we must admit that the pulpit has the advantage. On the world's own chosen field, the cause of Christ may suffer by the discussions of the platform. Our men are liable to meet with a match, where judicial lore, legal scholarship and purely secular politics are in demand. The attack is made by the reformer. The secular politician is put on the defensive, which is a gain in controversy. He has the promiscuous and irreligious multitude from the beginning on his side. So that in a hard fought contest both belligerents may claim the victory. Meantime the scriptural qualifications of the magistracy are, for fear of offence, partially overlooked, and "the religious test" may be concealed or uttered with "bated breath," and possibly its meaning explained away.

It would be well to consider the attitude which a divinely appointed ministry has sustained in all ages to this singularly old but still important consideration of National Reform. In this matter the Jewish religion is the chief trainer of the world. When Elijah approached the court of that wicked and idolatrous king Ahab, he does not fall back on the sacred right of petition, nor call in the aid of the platform to stir up the people; he lost no time, but hastened to urge his cause with burning words, uttered with the awful sanction, "Thus saith the Lord." In the old constitution of that land the principles had been laid down which regulate this whole subject. In the book of Leviticus, at the close, we learn that there is no true national reformation without repentance, and there is no repentance without turning to God. Moreover, this startling position is assumed, that national repentance is rarely ever attained without terrible judgments. So the coming of Christ to the nations will be a day of triumph, but awful judgments too. Terrible words describe it. "*The sun shall be turned into darkness, and the moon into blood.*"† Even these will often be misimproved.

There is a sadness in that mournful expostulation, "If ye will not be reformed by me, by these things."‡ Then follows stroke upon stroke, and not without reason. "Because they despised my judgments and abhorred my statutes."§ Now while the speaker in a popular assembly might possibly provoke ridicule in speaking of these

*John 8: 36.

†Mark 13: 24.

‡Lev. 26: 23.

§Lev. 26: 43.

things, a minister of the gospel would be heard with earnest, or at least respectful, attention.

In the line referred to, the prophet Jeremiah had a special commission by divine appointment. "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant."* What he was to declare as the Lord's messenger would be effected in the due course of Providence. He was to tell the nations what national judgments they were to expect for national sins. The nations, like those of modern times, needed not merely the superficial treatment of unskillful statesmen, but radical reformation. "To root out, pull down and destroy," and yet "to build and to plant." In this we behold the entire work of national renovation. The constitution of the commonwealth of Israel contained a recognition of Almighty God, but just then it might nearly as well have been Baal or Ashtaroth. The prophet must attempt something more significant. Vicious habits and customs had long taken root, and must be extirpated. The kingdom of sin must be "pulled down." Idolatry and oppression must be "destroyed," to prepare the way for religion and virtue. Nothing but national repentance would save them from irretrievable ruin.

If any one should object, that all this belonged to the Old Testament economy, it is replied, that nations never change their relations and moral obligations to the Infinite Sovereign. And then, as concerns the substance of the prophetic office, it is the same that belongs to the Christian ministry in the present day. They have still the declarative power to "remit or retain" sin, and this power is also enlarged and extended over national organizations. He who fails, as a minister of Christ, to read his commission in his own Master's language, and trembles before the intimidations of human power, his right arm is withered, and "nothing but weakness and imbecility remain." Here is a commission grounded upon a power which no nation may resist with safety, conditioned upon a fidelity in teaching which admits of no mental reservation, and ample and diversified as all the relations of human society. "Go ye therefore and teach all nations," (Matt. 8:19.) In the margin it is, "Make disciples or Christians of all nations." Now, while the platform may sometimes legitimately come within the province of the ministry, it must be apparent that it is a lower level to which the minister of Christ must ever condescend, and like Samson, he is shorn of his chief strength. We look for fruits meet for national repentance, for an age purer and better, and a people more holy than the world has yet known, but see, instead, national decay wide-extending and increasing.

In conclusion, the writer would state, that he holds no one but himself responsible for the above sentiments. He intends no unkindness to those who honestly differ with him. If he is wrong, he will thank any one who will take the trouble to put him right. Christians all need mutual assistance, and difference of opinion in doubtful matters ought not to break up the fellowship of the faithful. We may expect greater light hereafter. Our ecclesiastical temple is evidently now

*Jer. 1:10.

"filled with smoke from the glory of God and from his power." It will be so till "the seven plagues of the seven angels are fulfilled." Then the mists of darkness shall be dispersed. The Sun of righteousness shall arise on the church with unclouded beams, and the whole earth shall be filled with his glory. The Spirit shall be poured out abundantly. The nations shall be renovated. "God, even our God, shall bless us, and all ends of the earth shall fear him."

J. B. W.

THE EARTH HELPING THE WOMAN.

THAT "the friendship of the world is enmity with God," is a truth verified in the whole history of the church. The devil, who is the prince of this world, hates the seed of the woman with all the intensity of his malignant nature, and employs the vast power conceded to him for a time, to hinder her in the work assigned to her by her head. When the number and activity of the agencies that he has under his control are considered, it seems at first sight wonderful that the church has still a place on the earth. The cry, "Come and let us cut them off from being a nation," has been so long and so earnestly uttered, and there are so many instruments ready to engage in executing the threat, that the existence of an organization whose declared object is to bring the world from its state of bondage to Satan, into the enjoyment of the liberty that consists in subjection to Christ, can be ascribed only to the constant guardianship of him who has redeemed her by his blood. "This is the Lord's doing, and it is marvellous in our eyes."

The fitness of the Mediator on the throne to manage the interests of infinite importance committed to him, is seen in his dividing the forces of the enemy, and arraying them against one another. This is done often at the time of the greatest peril, and when deliverance seems to be hopeless. The extremity of the church is the opportunity of her Head. He has taught his people to remind him of this, and to make it a plea in their prayers. "It is time for thee, Lord, to work, for they have made void thy law." And they are assured that they shall not plead in vain. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

In the passage (Rev. 12: 15, 16) from which we have taken our heading, help in a time of great danger, by an agency by no means friendly, is promised to the church. The Spirit of the Lord will lift up a standard against the enemy, and arrest the flood with which he would overwhelm and destroy the church.

In carrying on the great work of bringing the world into subjection to Christ, often counter agencies are employed to give her aid. God makes the wrath of man to praise him. There are occasions that arise when the testimony of Christ can be put forward with special effect, as the only solution for problems that defy the skill of statesmen—the only remedy for ills in the body politic, that human nostrums have utterly failed to remove.

It is the design of this paper to show that just now there are questions that agitate the public mind in regard to the administration of the affairs of this nation, that furnish encouraging facilities for setting

forth the claims of the Lord Christ to be recognized as its Supreme Ruler.

I. The question of the Bible as a school book in institutions of learning. The attempts of papists and infidels to exclude the Scriptures from the place they have so long occupied in schools established by law, has waked up the spirit of Protestantism. We are glad to see this. It is a token for good. But it is manifest in the arguments that are used against this arrogant attempt of the foes of true religion, that the friends of the Bible are hard pressed, when their opponents fall back on the genius of the government, as exhibited in the United States! constitution, and in the constitution of the several States. The papist pleads his rights of conscience. He pronounces it tyranny to require him to pay taxes to support schools to which, by the authority of his church, he is forbidden to send his children. The constitution of the State in which he lives declares that it is his indefeasible right to worship God according to the dictates of his conscience, and his conscience dictates to him that it is impiety to read the Scriptures, or to hear them read in any form of school devotion.

We have read the arguments in the case that was tried before the court in Cincinnati, and we have read the able articles of Tayler Lewis, in the *Independent*. While we rejoice in the spirit of true Protestantism, which permeates these productions, we are forced to admit that their authors have failed to meet the points of those who maintain the other side. And it seemed to us as if, conscious of the strength of their opponents' position, there was lurking in their minds the secret wish that they had clear constitutional grounds on which to stand, in order at once to crush this spirit of irreligion and infidelity, that is arising to put out the light of divine truth. This is a most favorable opportunity to show that a recognition in the constitution of the word of God to be the inspired rule of faith and obedience is the only cure for this evil that threatens the country.

II. The question of polygamy among the Mormons. Why has not this outrage on morals and decency been long since suppressed? The plain answer is, that on constitutional grounds the Mormons occupy an impregnable position. The United States authorities saw this, and like the old man in the fable, who attempted to bring the boy down from his apple tree, first by persuasion, and then by throwing grass at him, they have been coaxing and threatening, to receive in return derision and defiance. Vice President Colfax found himself in a tight place when the high priest of Mormondom plead for his religious tenet of polygamy, the rights of conscience as secured by the constitution. With all his ability, Mr. Colfax failed to show that the government can consistently, with its declared toleration of all religion, put an end to these abominable impurities. Were, however, the Bible made the supreme law, then the will of God, as expressed in the institution of marriage, would at once and forever settle the question. This living issue should be skillfully and efficiently used in promoting the reform movement.

III. The question of the Chinese and their idolatry. What is to be done with these heathen that are pouring in on our Western coast,

and spreading over the country? is a question often asked. And this question has a character of peculiar seriousness, when it is looked at in its religious aspect. Shall we allow them to build their pagodas beside our churches, and perform their idolatrous rites with the same freedom with which the true God is worshipped? There is not wanting indications that this question has taken hold of the minds of some of the ablest thinkers of the country, who look at it in merely its political aspect. The Christian feeling of the people will scarcely bear such an outrage as idolatry, open and gross, sustained by the authority of law. And yet what can be done? There must be no religious test. Congress shall make no law prohibiting the free exercise of religion. These dogmas of the constitution are John Chinaman's security that he shall worship according to the usage of his fathers in the land of his birth, and none shall hinder him. If (and the supposition is not chimerical, considering the progress of education, and the rapid increase of Chinese population) he should get into the Presidential chair, he can perform his idolatrous rites in the White House.

Does any one say this would not be tolerated? We answer, we hope so, and the way to prevent it is, acknowledge in the constitution the one living and true God as the source of all authority, and the alone object of worship, and the Mediator as the King of nations and the medium of worship, and then will the country not only be protected from the abomination of heathen idolatry, but delivered from the no less abomination of papist superstition. Now is the time, when the earth is helping the woman, to press this question on the intelligence and consciences of the community.

IV. The question of the mutual relation of church and state. It is idle to say that the nation has nothing to do with the church. Facts are frequently transpiring that show that this is not the case. The civil power has been once and again called on to arrest the proceedings of Church courts. The Cheney case in Chicago is still fresh in the memory of our readers. A presbyter, for violating a canon of the Episcopal Church, was brought to trial, and when it was apparent that he would be convicted, he sued out, in a civil court, a writ of injunction, and compelled the court to stop proceedings. The plea was that he was not tried according to the rules of the church, and that his conviction would interfere with his civil rights.

This is a dangerous assumption of power on the part of courts, and the churches are aware of this. Admit this power, and you have the grossest Erastianism. Discipline is at an end. Any one tried for misconduct might plead, that if he is convicted, loss of business will follow loss of reputation, and have proceedings stopped by civil authority.

The remedy for this is to have the respective spheres of church and state defined, and provision made that they should not invade the domain of one another. We hope that those who are engaged in the movement of national reform will give this subject special prominence.

V. The question of disposing of the hostile Indians in our Western territories. These have been troublesome neighbors. The taciturn, reflective President seems to have hit on a happy solution of the question when he appointed a deputation of Quakers to deal with them on peace-

ful terms. The thought was honorable to his heart. But how did he get over the constitutional difficulty? What right had he to select his commissioners from one denomination of religionists, and ignore all the rest, and select them, too, just on account of their peculiar religious tenets? Was not this making a religious test?

Now, we do not blame the President for doing this, but we do say that if he did right, then the constitution, in prohibiting it, is wrong, and it should be amended so as to justify the official act.

And here another principle of our testimony is brought to light. These Friends were missionaries sent to convert the Indians to be good citizens. Of course they have to be paid out of the public funds. If this is right, then the government should be authorized by its constitution to sustain out of its treasury, the church in making men good citizens. If it may and should support an army to kill its enemies, much more it may and should support missionaries to make them friends. This, as an argument *a fortiori*, is, we conceive, conclusive. "An ounce of prevention is better than a pound of cure."

The earth is, we see, helping the woman. The Mediator is in his providence forcing these issues on this nation, not one of which can it successfully meet on constitutional grounds. All these, as so many indices, point to the amendment of the constitution as the only way to pass safely through the trials that are before the country. They are its best friends who are most actively engaged in counselling this course. Covenanters, now more than ever, should be diligent, and at the same time faithful. Let there be no lowering of testimony. Our watchword is, no fellowship with the nation until it takes the high position of allegiance to Christ as the King of kings, declares that his revealed will is the supreme rule, and recognizes the religion of Christ, made known in his word, as that religion which shall receive legal protection and support. When this is realized, then, and not till then, "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Is. 2:2.

SEN. ED.

THE PROPER QUALIFICATIONS FOR CITIZENSHIP.

IN our advocacy of the proposed religious amendment to the constitution of the United States, we are frequently met with the objection, that its adoption would interfere with the political rights of a large class of unbelievers.

The objection is an old one. It was urged long ago against Dr. Arnold's theory of a Christian state. In his "Christian Politics," he answers it in a way both original and conclusive. This answer we transcribe for the benefit of your readers. It is valuable not only as it meets the aforesaid objection, but as it sheds light upon the political rights of individuals, and the proper qualifications for citizenship in a Christian state, subjects but little understood. The theory of the United States constitution—a theory almost universally prevalent in this country—is, that none should be excluded from the privileges of citizenship on account of either religious character or belief. And on

this theory, Infidels, Jews and Pagans are admitted to equal political rights, and have an equal voice in all matters that pertain to the state, with the professed and consistent followers of the Lord Jesus Christ. In opposition to this theory Dr. Arnold maintains, that "a man who is not a Christian is most justly excluded from citizenship in a Christian state, not merely on grounds furnished by Revelation, but according to the highest and noblest views of the nature of political society."

"This first objection stirs one of the greatest questions in politics, namely, what is the true bond of political society? or, in other words, what are the qualifications required in a citizen? It also involves another great question—what are the political rights of individuals? To both these questions there is a growing tendency to give an answer, which, as being anarchical, and leading to the moral degradation of the human race, may be safely called Jacobinical.

I need not say how various the qualifications for citizenship have been, in different ages and in different countries. But was it ever held in the ancient world, that a man gained a title to become a citizen by living in a country, acquiring a fortune in it, and paying taxes for the public service? This paying taxes was thought to be no more than a just return for the protection afforded him in a country on which he had no natural claim; nor would any length of time alter the condition of his posterity, unless by a special act of favor on the part of the government. Their services to the state, in bearing a share of the public burdens, could no more remove the natural diversity of their condition than a beast's usefulness to his master could give him a right to be regarded as a man.

Citizenship, in the common course of things, was a matter of race; he was a citizen who was lineally descended from a citizen, and had not forfeited his right by some crime. This was not a mere narrow-minded spirit of family pride. Particular races of men have their own peculiar political and moral character. They preserved also, in the ancient world, their particular customs, particular moral principles on various important points, and also their particular religion. The mixture of races was counted a monstrous confusion, introducing a discordance in the habits and principles of a people subversive of political union.

Individuals who obtained the rights of citizenship conformed immediately to the laws, civil and religious, of the country which had adopted them. Individuals might be thus admitted without danger; but the admission of masses of new citizens was considered highly mischievous, as it was likely to shake the existing institutions of the country.

This showed a general feeling that the ends of civil society were something higher than mere security to life and property, or facilitating the multiplication of capital. Citizenship implied much more than local neighborhood, or an intercourse of buying and selling; it was an agreement in the highest feelings and principles of our nature; and certainly Christianity forms so broad a line, morally, between those who embrace it, and other men, that a man who is not a Christian is most justly excluded from citizenship in a Christian state, not merely on grounds furnished by Revelation, but according to the highest and noblest views of the nature of political society.

Again, we hear a great deal too much in the present day of the political rights of *individuals*. This tendency, which is not essentially anarchical, is one of the most distinguishing features of modern civilization, as distinguished from that of the ancient world. That age of chivalry, whose departure Burke so much regretted, was, in one respect, the natural parent of that age of Jacobinism which he so much abhorred. Both breathe the spirit of lawlessness, encouraging men to look upon themselves as independent of their fellows; cultivating a proud and selfish idolatry of what belongs to them individually, whether it be personal honor and personal glory, as in the earlier form of the disease, or personal political liberty and equality, as in the latter. Both lead to what Bacon calls *bonum suitatis*, to the neglect of the good of the whole body of which we are members. Individuals, in a political sense, are necessarily members; as, distinct from the body, they are nothing. Against society, they have no political rights whatever, and their belonging to society or not, is a matter not of their own choice, but determined for them by their being born and bred members of it.

THE "SAINTS" AND THE LATE SECRETARY OF WAR.

IN the winter of 1854, some members of the Pittsburgh and Allegheny congregation brought suit in the Circuit Court of Allegheny county for the purpose of gaining possession of the "Old Reformed Presbyterian church," occupied by our New Side brethren. Able counsel were employed on both sides. Hon. Thomas Williams, subsequently member of Congress from the Allegheny district, and one of the managers appointed by the House of Representatives to conduct the impeachment of ex-President Johnson, conducted the case for the plaintiffs, and Edwin M. Stanton, subsequently Secretary of War, for the defendants. A verdict for the defendants was given, and the property of course remained as it had been. To no one were our New Side brethren so much indebted for their verdict as to Mr. Stanton. His ability all admitted, although his statement of "facts" not a few questioned.

Shortly after his death, a meeting of the Pittsburgh bar was held for the purpose of taking such action as was befitting the memory of one of their number, who had occupied so prominent a place in the history of our country. Appropriate resolutions were adopted. Speeches were delivered, recounting the principal incidents of his life. Several speakers referred to the "Old Reformed Presbyterian church case," to "the eloquence and talent displayed by Mr. Stanton in it," &c., &c., and all, with but one exception, in good taste. The exception was Mr. Marshall, a prominent member of the Pittsburgh bar, whose parents lived and died members of the Old Side Covenanter Church. He embraced this opportunity to indulge in a sneer at the expense of "the saints," in the following language:

"In the winter of 1854 I had occasion to meet him (Mr. Stanton) in regard to a case which had been fixed on a Saturday for trial on the succeeding Monday two weeks. The case involved questions of

church polity, rules of church discipline, and considerable real estate was dependent upon the result of the issue. It was a quarrel, a trouble among the saints. It was a novel and rare case in the law, intricate and complex in its facts. Mr. Stanton had no previous knowledge of the case; had never known anything of the denominational or church quarrel. Yet within two weeks he mastered the case in all its detail of law, facts and church history. To do so he was compelled to peruse and study over one thousand pages of ecclesiastical history, and examine critically the yearly proceedings of church courts, synods and assemblies for over fifty years. He had to unravel and dissect the dry and unchristian details of a denominational schism, and prepare the law for the trial of the case. In these two weeks he became familiar with the history of the Covenanter Church from the days of the 'Solemn League and Covenant' to the day of trial. He delivered the opening address on behalf of the defendants, and occupied one hour and a half in an exhaustive statement of the case. The court room was crowded with the brethren—doctors of divinity, gray with time's years and full of the wisdom of their schools. When he sat down one of these doctors inquired if Mr. Stanton had not been educated in the church, tutored in her principles and history. He was answered—'Two weeks since he knew nothing of your history or principles, and scarcely knew of your existence.'

Many of our members at the time were very much opposed to going to law at all about the property, believing that the odium cast upon us by the unthinking public would do more harm than the property, if we gained the suit, would do good—that an opportunity would thus be afforded for misrepresenting our position, and sneering at our peculiar practices, which would gladly be embraced. However, now we can see, how that suit afterward proved of almost incalculable advantage to our church. True, we lost it, but then we gained a friend who in the day of our need proved indeed a friend. Edwin M. Stanton, who "two weeks before knew nothing of our history or principles, and scarcely knew of our existence," by this means was made familiar with the history of the Covenanter Church from "the days of the solemn league and covenant to the day of trial." The study of that "quarrel, trouble among the saints," and the "dry and unchristian details of a denomination schism," enabled him fully to understand and appreciate our position of dissent. It was when afterward he was made Secretary of War that this knowledge was of value to us. Understanding thoroughly our position, and respecting our conscientious scruples, he did all in his power to remove out of the way whatever was in the least objectionable to them. A single incident will suffice to show his knowledge of our principles, and his desire, as far as possible, to accommodate us in our consistent maintenance of them.

A delegation called on him to have a military oath worded, so that we could conscientiously swear it. A subordinate was directed to write one out. He did so, and handed it to Mr. Stanton. The secretary read until he came to a clause that appeared to him to be too stringent, and turning to his subordinate asked, "Who told you to put that in?" "I was afraid," was the reply, "that General —— would not let

them pass without it." In language more forcible than polite, Mr. Stanton said, "It is none of his business," and immediately drew his pen over the objectionable part. Many incidents of a like character are told by those members of our church who had occasion to call on him during the war. In fact, no one of all our public men appeared to know so well the history of our church, to respect our position of dissent so much, and to desire to accommodate us to the same extremity as Mr. Stanton, whose knowledge of us was obtained years before, when "to prepare the law for the trial of the case," "a quarrel, a trouble among the saints," "he had to unravel and dissect the dry and unchristian details of a denominational schism."

OUR HOME MISSION WORK IN THE WEST.

In reflecting upon our Home Mission operations, it seems that as a church we have not done all that we might have done, nor all that we could have done. In order to bring this subject before the church, and to elicit discussion upon it prior to our next meeting of Synod, so that it may then receive more attention than has been given to it of late years, and that Synod may adopt a more vigorous and liberal policy in regard to it, the following observations are made.

The West, including California, is one of the most inviting mission fields open to the Reformed Presbyterian Church. The success which has so generally attended every effort to extend our church in the West, in the past, justifies the assumption that like efforts would be crowned with equal, if not greater, success in the future. In regard to California, it is well known that there are several Covenanted in it already, and doubtless others will go there in time to come. There are also in it many other psalm-singing Presbyterians, some of whom would be found friendly to our cause. Of late there has been considerable emigration to it from the eastern coast of Nova Scotia, and this emigration is likely not only to continue, but to largely increase in the future. Many of those thus emigrating to it were educated in psalm-singing churches, and would readily fall in with our modes of worship, and, after a time, with our views on civil government.

In the cultivation of this extensive and most important field we should pursue a wise, vigorous and liberal policy. We should have at least ten efficient missionaries laboring in it, who should be men of talent—men of missionary spirit, gifts and enterprise—men pre-eminently fitted for this specific kind of work. We should take our Barnabases and our Sauls, if we have them, and separate them to this work, and keep them constantly employed in it. Each year's labor would give them additional experience, which would increase their efficiency for future work. To secure the permanent services of the right class of men for this particular department of the church's work, liberal salaries should be paid, and their payment assured as long as they chose to labor in this field.

To sustain ten men in this field would require not more than ten thousand dollars, (\$10,000) per annum in addition to what would be raised in the different stations where they should labor. This amount

the church could raise without affecting injuriously any other of funds or schemes.

Whenever a sufficient number of members should be found in a station to form a congregation, it should be transferred to the appropriate Presbytery to organize and take care of it, and the missionary should be assigned to a new field of labor.

With such a policy, judiciously prosecuted, we might reasonably expect something like the following results. That five or six new congregations would be gathered every year; and so the number of new congregations would keep pace with the number of licentiates graduating from our Theological Seminary. It would also encourage and stimulate the pious sons of the church to devote themselves to the work of the ministry by beholding the increasing demand for laborers in the Master's vineyard. This again would very largely increase the value and usefulness of our Theological Seminary, and would create a much deeper interest in it on the part of the church, when it would be seen that it fitted so large a number of young men for the work of the ministry. It would have a strong and direct tendency to stimulate the church to increased zeal and liberality in the prosecution of her great work, when she would see so large results accomplished by the expenditure of her money. Success is the strongest stimulant to renewed energy and activity.

It would further greatly enlarge the ability of the church to sustain her schemes. Each new congregation would not only soon become self-sustaining, but would also become a contributor to the general funds of the church, and in a few years would refund to the church's treasury all that it cost to establish it, and ever after would continue a source of revenue to the public funds of Zion. Each would thus become an element of strength to the whole church.

It would also exert a powerful and salutary influence in molding the religious thought of that large section of our country in its formative period. Every missionary and mission station, and every new congregation, with its pastor, would wield a mighty moral and Christian influence in molding society in all the elements of its civilization. By their faithful and fearless utterances of truth they would leaven public opinion.

It would also exert much influence—it might be a controlling influence—in bringing this nation to recognize the Lord and his Anointed. It is seen and felt by all observing men in the land, that in a few years the West will hold political control in the nation, for “weal or woe.” By pursuing the policy indicated above we might, by the divine blessing, so mould the religious thought of the western section of our land, as to secure it on the side of the claims of Christ as prince of the kings of the earth; and thus at the opportune hour, by the preponderance of its influence in the national councils, it might place the crown of national homage on the head of Prince Messiah. There is no other field where so large results could be attained with so small an outlay of men and money.

G.

TWENTY-FIFTH ANNIVERSARY OF THE SECOND REFORMED PRESBYTERIAN CONGREGATION, PHILADELPHIA.

A MINISTER who labors among a people for a quarter of a century is deserving of some memorial of their friendship, although such events have been overlooked in the history of the Reformed Presbyterian Church. It is seldom that the relation of pastor and flock is unbroken for such a period. The contingencies of death, dissatisfaction, resignation, and other causes, often preclude the celebration of a twenty-five years' pastorate in our congregations.

On the evening of the 6th of December, 1869, the members of the Second Reformed Presbyterian congregation, Philadelphia, met their pastor, Rev. Samuel O. Wylie, to present him some token of their affection, and to commemorate the occasion of the completion of the twenty-fifth year of his ministry among them. The exercises were of an interesting character. At a quarter to eight o'clock, the chairman of the "committee of arrangements" called the meeting to order, and invited John W. Torrey, Esq., to preside. Mr. David B. Wilson invoked the divine blessing, after which the 121st Psalm was sung. Mr. Torrey, in a few remarks, made known the object of the meeting, and stated that Mr. William Brown would represent the congregation, as he was the only surviving elder of the original organization. Mr. Brown then read an affectionate address to the pastor, giving a short account of the early history of the congregation, the difficulties surrounding it, and the opposition against which they struggled to secure an organization. At the conclusion of his address he said: "And now, esteemed pastor, as it was my privilege twenty-five years ago to-night, on the occasion of your installation, to extend to you the right hand of fellowship, I now, with the same spirit, again extend to you the right hand of fellowship, and on behalf of the congregation present you with this purse of money, as a token of the regard and affection of your people." Mr. Wylie was taken by surprise, and said he never before so sensibly felt the power of a conclusion, and acknowledged in feeling terms the generosity of his people, thanking them for the kindly feelings which prompted them to so generous a deed. He then read a well written lecture, giving a history of his settlement in Philadelphia, and the progress of his charge. The congregation was organized in 1841. Mr. Wylie was installed as pastor on the 5th of December, 1844. Under his ministry the congregation has increased from a very small beginning to about 280 members, and was instrumental in the founding of the Foreign Mission, now in so flourishing a condition in Syria.

Mr. Alexander P. Brown then delivered a short address, and the meeting adjourned with singing and prayer. Every member of the congregation present congratulated the pastor in person, and left him with the assurance that he had the prayers and support of his people.

THE DIFFERENT METHODS PROPOSED FOR BRINGING ABOUT UNION OF THE CHURCHES.

THE discussions connected with the negotiations for a union of the two larger Presbyterian bodies, and its successful consummation a short time ago in Pittsburgh, together with the prospective uniting of the two Reformed Churches—the Dutch and the German—the United and Reformed Presbyterian (N. S.) and others, have led to a general and animated discussion of the whole question of Church Union.

In regard to the evils consequent upon the present divided state of the church, and the advantages that would result from a closer and spiritual union, there appears to be no difference of opinion. All agree that the spectacle now presented to the world of the followers of the Lord Jesus Christ, divided among themselves, opposing one another, and counteracting each other's influence, is a stigma upon our religion calculated to interfere greatly with the successful proclamation of the gospel; and also that the only effectual way to have it removed, is for those who are now divided to become one, having the same object and working together to accomplish it. But in regard to what is meant by union, and the best mode for bringing it about, the most conflicting opinions are advanced.

These opinions may be classified under three heads—

I. A union of spirit, as distinct from and indeed incompatible with a corporate union. The former, say the advocates of this theory, may and does exist where the latter is wanting, while the latter oftentimes exists where there is an entire absence of the former. Mere outward, formal union does not make union of hearts. History teaches the important lesson that a large church is dangerous and corrupting in the hands of even Christian men. Besides, observation and history alike show that organic union is opposed to the law of progress. This is not toward unity and simplicity, but from unity toward diversity. Every department of human affairs grows by division. Each speciality organizes for itself. Diversities in morals and religion should have their special outward organization as well as in secular affairs. Government in religious matters is necessary, but what form it shall assume is left to the wisdom and experience of men, just as in civil. Our increased light demands the same liberty in the one as the other. Organic union would completely change the existing state of affairs. It would be an evil as great in the deportation of society from civilization back to barbarism. The coarse external lumpish unity of Rome is an anachronism. In the present state of the world, there should be separate sects in religion.

What is needed is, not the unity of church organization, nor of doctrine and mode of administering ordinances, nor that flowing from the same method of explaining even fundamental truths, but the unity of spirit—a moral and vital union among brethren of different names, which can exist amid divisions. All who are near Christ are near one another. All who love him are already members of his church, and should so be recognized. Their reception into a local congregation does constitute their membership into the church of Christ. The

true test of Christian fellowship should be only the manifestation of Christian character by the life. Our church union must be made known to the world not by external organization, but by the oneness of spirit in our efforts to advance the cause of Christ. Let the sects continue as they are, but let greater charity be exercised and greater liberty allowed. Having this unity of spirit, we can regard without alarm a diversity of manifestations.

The great hindrance to the consummation of such a sublime union is the phantasy of corporate union. Until this is expelled from the imagination there can be no moral unity among Christians.

II. Organic union, founded not upon oneness of sentiment or practice, but the exercise of mutual forbearance.

A unity of spirit, say the advocates of this theory, will necessarily manifest itself in a unity of organization. This is not a matter of indifference. Order is Heaven's first law, and we cannot believe that God is pleased with the dislocations and fractures of his spiritual kingdom on earth. He overrules the present divided state of the church for glorious ends, just as he does many other things that afflict his soul. The wrath of man he makes to praise him. Organic union is a duty. There was but one external form of the church in Old Testament times. The same was true in the days of Christ and the apostles. Schismatics were denounced by them, and the church warned against their evil influence. It is not sanctified human nature that wedges apart the different bodies of Christians. Satan avails himself of our corruptions to do this. In the glorious period of the millennium, when he will be stripped of his power, the divisions will all be healed, and the church, one, will appear fair as the moon, clear as the sun, and terrible as an army with banners.

It is not true that organic union is opposed to progress. Consolidation and centralization are visible everywhere. Petty principalities, which for ages have remained independent, are now being absorbed by larger states. The one question now in everything is, how, with the least expenditure, can we get the greatest return. Organic union would not prevent, but on the contrary, require and create a diversity of labor. It could and would divide and sub-divide, where now it is impracticable. With the same expenditure of means, it would accomplish far more. Besides, the wide spread stigma which rests upon the Reformed churches, on account of these divisions, would thus be entirely and effectually removed. In this way the external union of the several members of the body of Christ would be for the salvation of sinners, for a witness of his truth, and so for the glory of God. To say that the selfishness of human nature is so great that such a union cannot be accomplished, or that if accomplished, it would become corrupting in the hands of even good men, is not an argument against it, but it is a confession which should cause the entire church to repent, and to bring forth fruits meet for repentance.

Besides, the question of practicability or possibility is one with which we have nothing to do, if the thing itself is right. God's promises do not borrow help from moral probabilities or possibilities.

This union, however, is to be brought about, not by attempting to

have entire uniformity of belief or practice among Christians, but simply by a reconstruction of our present church system, so as to give room for the retention of all really valuable existing features of evangelical order and faith. In this way a real organic union shall be obtained, which will satisfy the Christian conscience and give the unchristian world a fair answer to its requirement, that the followers of Christ be one visibly as well as spiritually. No existing church is worthy to be the standard of this new measure, although each contains elements of such a reconstruction. Such a union is practicable. In regard to doctrine, all that is necessary is the withdrawal of such metaphysical philosophizings upon theology, as no one holds to be vital to human redemption, and which already have almost disappeared from popular discourse. At present these do not hinder very close union of denominational and individual churches. Why should they stand in the way of a clear organic union of the denominations themselves? Some things now held very sacred will have to be yielded to accomplish this grand object. Episcopalians will have to acknowledge entire ministerial and church parity in the evangelical brotherhood. The doctrine of apostolical succession must be abandoned. The Baptists must be prepared to give up the very strict views many of them hold on the subject of immersion. The Congregationalists must, for the sake of the general good, be willing to give less prominence to their church individualism, and the Presbyterians and Methodists to their church politics. In these as well as many other things, there must be mutual forbearance. Indeed, there are numerous indications of hope in regard to these very matters. A respectable part of the Episcopal Church holds substantially the same views as Protestant communions. On the ground that baptism is not necessary to a sound church organism, a freer fellowship with other denominations is coming about in the Baptist Church. The re-ordaining, a short time since, of a Presbyterian clergyman in St. Louis, who had turned Baptist, was censured by none more than the liberal members of that church. Under the pressure of straitened circumstances, disagreements between the congregational form of church government, and the Presbyterian and Methodist, have often given place to compromises. So it is with all denominations. Radical changes are taking place. People are beginning to see how much better it is to look at those points in which they agree, than at those about which they differ. This exercise of forbearance and charity is only preparing the way for the consummation of the union of all denominations upon the fundamental truths of the Bible—a union which will permit the greatest liberty in regard to belief and practice.

III. Organic union founded on oneness of belief and practice.

They who argue in favor of this theory, agree with the maintainers of the second in regard to the propriety of organic union, but disagree in toto in regard to the best way of bringing it about. It is not, say they, to be accomplished by yielding or ignoring any particular truth, however unimportant it may appear. It is the truth that makes free. Through the truth the Spirit sanctifies. Nothing is to be trusted but it, whithersoever it may lead. Our duty is to stand up for absolute truth,

and leave the consequences to the Arbiter of truth. Here then should be no attempt at a compromise. We are not called on to decide what is essential and what is non-essential, but to receive what is revealed as it is revealed. Error, however unimportant it may seem, is always dangerous. Truth, as says Pascal, is so delicate that if we make the slightest deviation from it we fall into error. Then to ignore or lightly esteem it is to prepare the way for embracing error. The foundation upon which the church should rest, and upon which, in the days of its purity, it will rest, is the truth as it is revealed in Jesus. This no man or body of men has the right to compromise, to bring about any object, however good. The way to secure a permanent union, then, is not to ignore or compromise, but to maintain fearlessly and firmly the truth in its entirety, as revealed in the Scriptures, and to practice in accordance with its requirements. A church thus united rests on the rock of ages. Against it, and it alone, the gates of hell cannot prevail.

Such are some of the methods proposed for bringing about a union of all the professed followers of the Saviour. As far as possible, the very language of the advocates of each theory has been given. The first regards the existence of sects as an advantage, and desires only the unity of spirit. The second looks to organic as well as spiritual union, and expects to accomplish it by ignoring all except the essentials, and by the increased exercise of Christian forbearance. The third also looks to organic and spiritual union, but hopes to accomplish it only by securing a uniformity of belief and practice, through the faithful maintenance of the entire truth as revealed in the Bible.

SELECTED.

TEMPERANCE IN ALL THINGS.

THE pastor of the Worthen street Baptist church preached last Sabbath afternoon to young men; subject, Temperance; text, 1 Cor. 9: 25, "And every man that striveth for the mastery is temperate in all things." Proverbs 23: 20, "Be not among wine bibbers." "There seems to be a tendency in man to undervalue that which alone helps him to win the mastery. How often he fails to see that temperance in all things is the key to the temple of success. Let us ponder the following facts; they ought to startle us. 60,000 lives are annually destroyed in the United States by intemperance; 100,000 men and women are yearly sent to prison in consequence of strong drink; 20,000 children are yearly sent to the poor house for the same reason; 300 murders are another of the annual fruits of intemperance; 400 suicides follow in this fearful catalogue of miseries; 200,000 orphans are bequeathed each year to public and private charity; \$200,000,000 are annually expended to produce this shocking amount of crime and misery. Think of it! Two hundred millions expended every year to make men miserable, while only about eight millions are annually spent in the United States for religious purposes! Eight millions spent to lead men to heaven and happiness, to promote good order and peace. Two hundred millions ex-

pended to damn body and soul! Why, I don't know but a good many good and pious people would cry out extravagance! extravagance! if such an amount were yearly used in the United States to win men to virtue and holiness, to save them from death! Fifteen millions are expended for *dogs* in this country; eight millions for the ministry—seven millions less than is spent on *dogs*. In Lowell more money is spent for *rum* and *tobacco* than is used to support the ministry by many hundreds.—*Boston Traveller*, Dec. 16, 1869.

JUDGE STRONG.

"SOME opposition to the appointment of Judge Strong, of Pennsylvania, to be Associate Justice of the Supreme Court, crops out. It is alleged that he presided at a meeting in Philadelphia, at which it was resolved that the name of Jesus Christ be incorporated in the constitution of the United States as a source of power and divine authority. The opposition comes from those who oppose the recognition of any creed or system of faith in public affairs."

Does not the above item indicate that the enemies of Christianity are on the alert to keep good men out of high and responsible positions in our government? There are Christian men who are opposed to the amendment to the constitution, recognizing the being of God and the mediation of the Lord Jesus Christ; but these will not oppose the elevation of this able and upright Christian jurist to the honorable place for which he has been named.

The opposition to Judge Strong comes from those who hate the Christian religion, and hate all its earnest and determined supporters; and who would prefer atheists or rationalists for the Supreme Bench. Judge Strong might be a skeptic, a Swedenborgian, or a Unitarian, and there would be none of this opposition to him as one of our Supreme Judges. He might preside over a grand conclave of Masons, as a late President did, or join with Odd Fellows in vain display, as Schuyler Colfax lately did, and there would not be a word about it; but because he presided at a meeting which proposed to have the name of the Great Jehovah in our constitution, he must be ostracised, and some one who does not "recognize any creed or system of faith in public affairs," be exalted in his stead!

Is it not time that the Christian men of our land would *exert* themselves to get good men, men of decided Christian character, into office, and also to prevent worthless, drunken reprobates from making and administering our laws? "When the wicked rule the righteous mourn."

This opposition to Judge Strong shows how active the enemies of religion are. Christians must bestir themselves, or the enemy will soon get control of all the departments of our government. We hope the President will appoint Judge Strong, or some other equally good man, to this important vacancy.—*United Presbyterian*.

MISSIONARY.

THE WESLEYAN MISSION IN THE FIJI ISLANDS.*

FOR the purpose of giving an effectual answer to the objection so frequently urged against Foreign Missions, that the results do not warrant so great an expenditure of means, and also to awaken an increased interest in our Syrian Mission, we intend to give an account of some of the great changes which have already been accomplished by faithful and zealous missionaries in heathen lands, beginning with "The Wesleyan Mission in the Fiji Islands."

THE Fijian Archipelago, occupying the central position of Western Polynesia, covers a space of 300 miles from east to west, by 200 from north to south, and consists of some 300 islands, about 70 of which are inhabited. The population some years ago was estimated at 200,000, but for some time past has been decreasing rapidly, so that now it cannot be much over 150,000.

Very little was known about these islands before the visit of the United States exploring expedition in 1839, although part of the group was discovered by Tasman in 1643, and in 1797 the missionary ship *Duff* visited some of them. Intercourse with the natives was always considered dangerous, and the vessels trading amongst the islands were obliged to be well armed and on their guard. The treacherous disposition of the inhabitants and their horrid customs, exceeding in abomination those of any other country, almost excluded them entirely from communication with white people. It was only by the self-denying labor of brave missionaries, pioneers of Christianity and civilization in that blood-stained land, that a change was brought about.

In Fiji there is no regular government. The tribal system prevails, and the islands may be said to be divided into several petty kingdoms, each under some powerful chief. Foremost among these separate states is the kingdom of Mbau, which is now specially important from the principal white settlements being within its territory. Mbau itself is a very small island, covered with houses. Its chief, however, exercised authority over all the coast tribes in the vicinity and many of the neighboring tribes, while his influence is more or less felt throughout the greater part of the group. The present chief is Thakombau, a most remarkable man.

Thakombau was born about the year 1817 and in boyhood was called Seru. His father, Tanoa, was a ruthless cannibal, and was noted even in that cruel land for his inhuman disposition. As the son grew up, he showed himself a worthy son of such a father. His career of blood commenced when a child of six years old, when he clubbed to death a boy of his own age, who had been taken prisoner. The entire absence of even a spark of humanity was manifested, when on one occasion, upon a prisoner being brought before him, he ordered the man's tongue to be cut out, which he devoured raw, all the while joking the unhappy wretch, who after further tortures, was killed and eaten. His success,

* Abridged from Blackwood's Magazine.

when quite young, in putting down an insurrection, and re-establishing his father's authority, gained for him the name of Thakombau (evil to Mbau) by the rebel party. After this exploit he was really the chief of Mbau, although his father lived some time longer.

The Wesleyan body was first to make a determined effort to reach the inhabitants of these islands, and has now the entire missionary occupancy of the group, with the exception of some French Roman Catholics, who have but few converts. They first established themselves in 1835 in the small islands forming the eastern portion of the Fijian Archipelago, of which one of the most important is Lakemba. The natives of this part of the group were of a milder disposition than in the large islands. Progress was at first slow, but the mission gradually extended its operations to other parts of the group, being strengthened by reinforcements from England. At the close of 1852 they had established themselves in Mbau itself. Thakombau, however, still determinedly opposed all attempts made to abolish cannibalism and other heathen customs in his island metropolis.

On the death of Tanoa, as late as 1852, five of his wives were strangled, in accordance with the usual custom on such occasions, and in spite of the combined earnest remonstrances of the missionaries and the captains of various men-of-war, that had visited Mbau, who had been told of the horrible sacrifice that the customs of the people would demand, when the old chief's death should take place. On the inauguration of Thakombau, in July, 1853, eighteen human beings were put to death and cooked, but through the energetic interference of the missionaries and others, the bodies were not eaten, but were given up for burial.

The missionaries all this time worked most energetically. The seed of divine truth sown with tears years before was now beginning to bring forth fruit. A large number of the inhabitants was prepared forever to renounce heathenism and embrace Christianity. The prince himself at last was reached. After wavering a long time and determinedly resisting the calls of his own conscience, and the most urgent appeals of the missionaries, Thakombau at last, on the 30th of April, 1854, took the decisive step of professing Christianity, and then caused to cease there the horrible custom of cannibalism. At nine in the morning of that day, the great drum, which ten days previously had sounded in announcement of a cannibal feast, was beaten to summon the people to witness the public conversion of this dreaded heathen. Three years after, in January, 1857, he dismissed his numerous wives, and was solemnly married to his favorite one. The missionaries, who had made it a rule, not to baptize any person living in a state of polygamy, now that this obstacle was removed, baptized Thakombau and his wife, on the 11th of January of that year. The scene is thus described by one of the missionaries:

"In the afternoon the king was publicly baptized. In the presence of God he promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. He engaged to believe all the articles of the Christian faith; and solemnly vowed in the name of the Holy Trinity 'to keep God's holy

will and commandments and to walk in the same all the days of his life.'

In accordance with my request the king then addressed the assembly. It must have cost him many a struggle to stand up before his court, his ambassadors, and the flower of his people, to confess his former sins. And in time past he had considered himself a god and had received honors almost divine from his people. Now he humbles himself and adores his great Creator and merciful Preserver.

And what a congregation he had : husbands, whose wives he had dishonored ; widows, whose husbands he had slain ; sisters, whose relatives had been strangled by his orders ; relatives, whose friends he had eaten ! and children, the descendants of those he had murdered, and who had vowed to avenge the wrongs inflicted on their fathers.

A thousand stony hearts heaved with fear and astonishment as Thakombau gave utterance to the following sentiments :—'I have been a bad man. I disturbed the country. The missionaries came and invited me to embrace Christianity ; but I said to them, 'I will continue to fight.' God has singularly preserved my life. At one time I thought that I had myself been the instrument of my own preservation ; but now I know that it was the Lord's doing. I desire to acknowledge him as the only and the true God. I have scourged the world.' He was deeply affected and spoke with great diffidence."

Since then Thakombau has faithfully carried out his Christian obligations, and sets a good example to his countrymen by a correct mode of living, and by the encouragement of religion.

The success that has attended the thirty-three years' missionary labor among these islanders, considering the character of the people and the dangers and difficulties of the work, is almost incredible. In 1834 all were sunk in the very depths of heathen degradation and guilty of the most abominable and horrid heathen customs. In 1867 such a change had taken place, that the greater part of the natives had been converted to Christianity, the tribes in the interior of the two larger islands alone remaining in their former savage state. The whole Bible had been published in the Fijian language, and was then in the hands of 90,000 Fijians. For the year ending April, 1867, there were reported, chapels 481, other preaching places 238, missionaries 12, native assistant missionaries 38, catechists 591, day school teachers 1,351, local preachers 474, church members, 17,829, attendants on public worship 90,442, day schools 1,215, Sabbath schools 750.

Evidences of the cruel customs formerly prevalent, are everywhere to be seen. On ascending the eminence in Mbau, leading to the Mission house, is passed a large tree, whose trunk and lower branches are covered with notches ; and close at hand is a hollow in the side of the hill. This hollow was the remains of the great oven, in which, but a few years since, the human bodies were cooked, and each notch in the tree marked a separate victim. Lower down, amongst the houses, is the great sacrificial stone, upon which the priests were wont to immolate the victims. "It was impossible," writes one who visited the spot, "to look around without an involuntary thrill of horror ; but this feeling quickly gave way to one of deep wonder and thankfulness at the

remarkable change which has been wrought in this place in so short a time; for within twenty yards of this spot, at the foot of the hill, stood a memorial edifice—the largest and finest ever constructed by the Fijians—in which every Sabbath the whole population of the island assembles for the worship of the Almighty.”

One can scarcely conceive of a more remarkable congregation, than meets every Sabbath in the great oblong building, erected for a church, or of a scene more calculated to awaken feelings of gratitude in every thankful heart. The very drum, that summons now to church, had sounded the death-knell of hundreds of unoffending human beings. The church itself is capable of holding about 800 persons with ease. In the centre stands the pulpit. The congregation is seated on the matted floor. Of all the people that attend, perhaps there is not a man that has not been a cannibal. Even some of the women had indulged their unnatural appetite in this respect. In front of the pulpit on a chair is seated Thakombau, Bible in hand and spectacles on brow, eagerly listening to the words of life as they fall from the lips of a native ordained minister—Thakombau, who but a short time previous had been the incarnation of cruelty and barbarity. Nothing could be more orderly and reverent, than the mode in which the service is conducted, nor could any congregation be more quiet or attentive. “The scene,” says a traveller, who tells what he witnessed, “and place gave rise to feelings not easily to be described. The thoughts which then arose in our minds, can never be effaced from the recollection.”

All honor to the brave missionaries, who, leaving home-comforts and pleasures, were willing to risk their lives in their efforts to carry the good news and glad tidings to the far distant lands, and whose efforts have been so blessed of God, that through their instrumentality, hundreds and thousands have been brought out of darkness into God’s marvellous light.

ECCLESIASTICAL.

NEW YORK PRESBYTERY

HELD a meeting in the Third R. P. church, N. Y., on the 12th of January, at the call of the Moderator, to act on a call in favor of D. Gregg, in the Third congregation, N. Y., and also to consider a petition from certain members in said congregation for a new organization.

The call was sustained and transmitted to Pittsburgh Presbytery for presentation.

Presbytery resolved to meet on the last Wednesday of February, at 10½ A. M., in the Third church, to attend to the ordination and installation of Mr. Gregg, in case of his acceptance—J. W. Shaw to preach and preside in the ordination.

Presbytery also granted to the eighty-four petitioners a new organization and a commission, consisting of Revs. R. Z. Willson, J. C. K. Milligan and J. R. Thompson, with elders R. J. Culbert and John Kennedy, was appointed to attend to the organization, on the 21st day of February, at 7½ P. M.

J. O. BAYLES, *Clerk.*

OHIO PRESBYTERY.

OHIO Presbytery met in Londonderry church on the 28th of October, 1869. Was constituted by prayer. All the ministerial members were present. After the usual business was transacted, Presbytery proceeded with the presbyterial visitation of Londonderry congregation. The Moderator, H. P. M'Clurkin, put the questions. The answers were in general satisfactory. Presbytery urged the congregation not to manage its finances any longer by unordained officers, but by the regularly ordained officers of Christ's house. Presbytery also urged the duty of systematic beneficence; and to encourage the people to this duty, as well as to discharge their own moral obligations, Presbytery resolved that all its ministerial members would at once adopt this system of giving.

J. A. Thompson was appointed to preach two days at Brownsville; also two days at Coshocton, before next meeting of Presbytery.

On the Sabbath after Presbytery a very interesting and comforting communion was held in Londonderry church, in which all the ministerial members of Presbytery took part.

Next meeting will be held in Muskingum church, on the 2d Wednesday of April, 1870, at 10 o'clock, A. M. Rev. J. C. Boyd to preach the opening sermon—subject, Covenanting. All the congregations under the care of Presbytery are expected to be punctual in forwarding their quotas for the travelling fund to Presbytery at its next meeting.

J. A. THOMPSON, *Clerk*.

"SUNDAY SCHOOLS," AND CAUSES OF FASTING.

DEAR EDITORS—I write you to enter my dissent to the truth of a part of the reasons for keeping a fast, as published in the number for January, 1870, of *Reformed Presbyterian and Covenanter*. I refer to the paragraph on "Sunday schools." I have had over thirty years' experience of the working of the Sabbath school in connection with the Second congregation, N. Y. I know not what is the tendency of Sabbath schools elsewhere, or in other denominations, but with us, as now, and for a long time past, conducted, it has no such results. Our school is under the care of session. An elder is the superintendent, and is appointed by session. All the other elders in the congregation are every Sabbath (when in health and in the city,) employed teaching the Bible classes, and instructing the young of both sexes, and preparing them to make an intelligent profession of their faith when they come before session, to ask for full privileges in the congregation. The teachers of all the other classes are members in full communion in the congregation, and are appointed by session, and in place of driving the young of the congregation to the world, our school has been the means of securing a better acquaintance with the truth, and in its mission work, has been the instrument in the hand of God, of gathering into the church, in more than two or three instances, those that in all human probability,

without this means, would never have known us, but who are now in full privilege in the congregation, and doing much good work in the school.

The charge is too sweeping, and in our case is not true.

NEW YORK, Jan. 8, 1870.

J. WIGGINS.

IN the Causes of Fasting published last month, Monday was by mistake substituted for Thursday as the day appointed to be observed. The right day, however, was published on the cover, as also the preceding month.

We direct the attention of ministers and people to the action of Synod on Covenanting. Minutes, p. 241. "The committee was directed to prepare a bond and report to the next meeting of Synod, on the morning of the second day of its sessions, and the consideration of the subject of covenanting was made the order of the day for the forenoon session of the third day.

Pastors of congregations were directed to preach on the subject of covenanting."

OBITUARY.

DIED, October 13, 1868, in Scott township, Pa., WILLIAM, eldest son of Joseph and Margaret Young, aged 26 years. March 8th, 1869, at the same place, JOSEPH YOUNG, father of the above, aged 51 years.

DIED, in Cedarville, Ohio. November 11th, 1869, M. GEORGE, aged 15 months.

I miss thee, my baby, at morn, noon and night, but why should I
grieve, when a "jewel" so bright

Is only removed to that "casket" above, and crowned now (we
hope) with Immanuel's love.

And who can describe that aching of heart, which only a *mother*
feels, when she must part

With a "loved one" just lisping mamma so dear, and thinks
when *she's* there, no danger need fear.

Com.

DIED, in Huntsville, Logan Co., Ohio, on Tuesday, the 7th of September, 1869, MAGGIE ELIZABETH, infant daughter of Thomas and Catharine Logan, aged 1 year and 9 months.

A REMINISCENCE.

"God will take care of me, *mamma*," she, dying, said.—

Sweet premonition of thy deathly sleep—so fraught

With cheer to us bereft of thy sweet infant love!

This heavenly impress on thy heart we would embalm

Within our own, to live and glow forever there

In grateful memory of LOVE's redeeming power,

That laid the base so sure on which such faith might rest,

When aid of *human* love had done its anxious all:

So kindly, from the Throne on high, came Death, unstinged,

To set thy spirit free from earth's encumbrances!

Thine's now the eternal fact—"God *does* take care of thee."

Com.

DIED, on the 7th of July, 1869, in the 26th year of her age, MARY ELIZABETH, wife of Samuel W. Patterson, of Grove Hill, Iowa. On the day already noted, she gave birth to a fine child, and all seemed to be doing well, but she soon began to sink, and in a few hours was gone, before friends or neighbors could have any notice of her illness. Though thus suddenly called away, we have comfortable evidence that she was not unprepared. She had that habitual preparation so needful to us all. When asked if she was ready to meet the Lord's call, her reply was, "O yes! He does all things well."

Mrs. P. was cousin to Rev. H. H. George, of Cincinnati, and born at Brushcreek, Ohio. She made an early profession of her faith, and during her youth she sought the company of the sober and thoughtful, in preference to the frivolous. When teaching the common school, she commenced the labors of the day with prayer. She was a lover of God's truth and ordinances, and a *defender* of the Sabbath; a faithful and affectionate companion; and esteemed by all her acquaintances. Five little children are left with a father who deeply mourns the bereavement.

R. H.

DIED, on the 11th of December, 1869, WILLIAM COLEMAN, ruling elder, at Grove Hill, Iowa. On the day preceding his decease, his left arm was caught in the threshing machine and torn almost off from the body. With little hope of success, the arm was amputated. He bore his sufferings with patience, and met the operation with courage; but soon after, he sank down and breathed his last. He expressed strongly his faith in Christ, and committed to him the care of his family. When asked about his readiness to depart, he replied, that he was *not as well prepared as he would like to be*; an expression equally free from boasting and from despondency.

Mr. Coleman is much lamented, and will be long missed in the community as well as in the church, on account both of his moral influence and his industry. His temporal demands pressed so closely on him that he could neither attend the meetings of Presbytery, nor make that progress in knowledge which he desired; and he felt these disadvantages. He leaves a widow and eight children, who mourn deeply their loss. One of his children, about fifteen months old, was, in the month of August last, taken away as suddenly as himself. After oversetting the teapot on itself, it died the next day. May the Lord give consolation to the survivors. *Three* such calls in so short a time, make a solemn appeal to us who are left, to redeem the time; for the days are few and evil.

R. H.

ROBERT ALLEN, the subject of the following notice, was born September 18, 1843, in Westmoreland Co., Pa. He moved with his parents to Monroe Co., O., in the year 1858. Having a taste for an education, he embraced the opportunity of studying for a time under the care of his pastor, after which he attended college, and having qualified himself for teaching, he enlisted in that work with energy and great success. He

joined the Reformed Presbyterian Church young, and gave constant practical evidence of true piety. He had a keen sense of justice and right, a lover of truth, and being himself without deception, he confided, perhaps, too much to the honesty of others, in consequence of which he became financially involved by a partner in business in Pittsburgh, which his physician and friends thought had much to do in bringing about his last illness and death. He became downcast and broken-hearted. Liver disease prostrated him for three months before his death. During this time his scholars while visiting him manifested great concern for his recovery (for they loved him). His attending physician remarked to me, that he felt deeply Robert's death, for, said he, he was a lovely young man. All that knew him loved him. He died on the 26th of May, 1868, in hope of a blessed immortality. Let his parents and friends, then, temper their sorrow with joy, that he has left behind such evidence that God has made him meet for a higher sphere of action. He cannot come to you, but you, by grace, may yet join him in the New Jerusalem, singing forth, "worthy is the Lamb that was slain, to receive power and riches and wisdom and strength and honor and glory and blessings," "for he hath redeemed us." J. A. T.

DIED, October 3d, 1869, near Brownsville, Monroe Co., Ohio, after a protracted pulmonary illness, SUSAN BARBER, wife of John Barber, in the 53d year of her age. Her suffering was at times intense, but was borne with great Christian patience and resignation to the divine will. Having been favored with the presence of two ministers on a communion occasion shortly before her death, she expressed to me immediately before her death (while spending a week at Brownsville, fulfilling an appointment), her deep-felt sense of the divine mercy in allowing her so shortly before her change the company of so many of Christ's ministers, to direct her mind to the precious promises of the gospel. While quite young she placed the crown of her salvation on the head of Jesus, by making a public profession of his name in connection with the Presbyterian Church (O. S.), in Westmoreland Co., Pa. In her 17th year she was united in marriage to John Barber, and soon after joined with him in the maintenance of a covenanted testimony. In the year 1851, they, with their family, removed to Ohio, where she performed the duties of a loving wife, a most affectionate mother, and a sympathizing neighbor, until she was called by the great shepherd of the sheep from the church militant, to take her place among the praising multitudes of the church triumphant, for "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

Thus she leaves not only a loving husband and family, but also an entire neighborhood of friends to mourn their loss. J. A. T.

RESOLUTIONS of the Session of the Third R. P. congregation of New York, on the death of the late THOMAS BELL, ruling elder.

1st. It is with deep regret and profound sorrow that we record this,

the third solemn call and admonition to us and the congregation—that within the period of one year, God has, in his wise and inscrutable dispensations, afflicted us by removing three of our beloved members by death. We seek for grace to bear with unfeigned and humble submission under this painful dispensation, and to accept the divine admonition to those of us who survive.

2d. This last bereavement, viz., the death of Thomas Bell, was in some respects specially painful. The two elders who died previously, Hugh Glassford and James Carlisle, had filled up the measure of their years, had passed the limit of three score years and ten—Mr. Glassford within a few days of four score, and Mr. Carlisle four years beyond that limit—but Mr. Bell was called away in his fifty-ninth year. God takes his dear children home to glory at such time as he pleases.

3d. Mr. Bell was in early life chosen and ordained a ruling elder in the Associate Church in Ireland, but acceded to the R. P. Church in this city, where he was again chosen, and exercised his office for about twenty years (until his death). He was a man of warm and kind feelings, the tenderest of parents and husbands, an agreeable companion, much esteemed by his associates in business and in the church, a lover of peace and of good men, but opposed to all novel innovations, and what is much the most important matter, a sincere Christian. He was long a sufferer under a severe disease, at times very acute and distressing. He bore all with Christian fortitude, comforted by the promises on which he took hold in his youth; his last intimation to his weeping family was confidence in his Redeemer. His latter end was eminently peace.

4th. That a copy of these resolutions be sent to his family, and published in the *Reformed Presbyterian and Covenanter*.

DIED, at Waukesha, Wisconsin, Sabbath evening, November 21, 1869, Mr. ALEXANDER WRIGHT, a licentiate in the R. P. Church. The subject of this notice was born in the town of Craigs, County Antrim, Ireland, on the 25th of December, 1831, and came to the United States about twelve years ago. When but a short time in this country he began to prepare himself for the work of the ministry, and after graduating at Lafayette College, entered the Seminary in Allegheny City. On the 23d of May, 1867, he was licensed by the Pittsburgh Presbytery to preach the everlasting gospel of Christ, but owing to ill health, he was unable to fill many of his appointments. Having preached at a few places with much acceptance, he repaired to Minnesota, in the expectation of recovering his health, but finding no benefit he went to Wisconsin, where he had some relatives residing, and remained there until the time of his death. Mr. Wright was an enterprising, energetic young man, who would not easily succumb to difficulties, nor abandon any work which he had once undertaken. By his earnest efforts he prosecuted his studies, and though unable to preach, he succeeded not only in maintaining himself, but also in acquiring some property, all of which, to the amount of \$2,500, he bequeathed to the church.

During his last illness, although he sometimes suffered severely, he manifested Christian patience, and was resigned to the will of his heavenly Father, his only regret being that he was not permitted to engage in the great work of proclaiming Christ and him crucified, as the hope and salvation of perishing sinners. Referring to this in a letter written to an intimate friend shortly before his death, he said, "I cannot do the things I would, but I trust that God will accept the will for the deed, and grant me grace to yield cheerful submission to every providence through which I am called to pass." To those around him in the closing moments of his earthly course, he gave pleasing evidence that he was at peace with his God, frequently expressing the desire to depart and be with Christ, which is far better. "Blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labor, and their works do follow them." COM.

BOOK NOTICES.

FROM the Presbyterian Board of Publication, Chestnut street, Philadelphia, and Third street, Pittsburgh.

THE PRISONERS. By Rev. W. P. Breed, D. D., author of "Lessons in Flying," "Grapes from the Great Vine," &c.

THE BITTER DOSE, and other stories, compiled for the Board.

MARGARET LAWSON, and other stories, compiled for the Board.

All of the above belong to the Board's "Series for Youth."

GOLDEN HILLS. A tale of the Irish Famine. By the author of "Cedar Creek." Illustrated.

A deeply interesting work, giving a detailed account of the great famine in Ireland in 1845, and of the fearful ordeal through which its inhabitants at that time passed.

From R. Carter & Bros., 530 Broadway, N. Y., and for sale by R. S. Davis & Co., 193 Liberty street, Pittsburgh.

THE SHEPHERD OF ISRAEL; or, Illustrations of the Inner Life. By the Rev. Duncan Macgreggor, M. A., Minister of St. Peter's, Dundee, Scotland.

The illustrations of the different passages of Scripture in this volume, are plain, practical and forcible. They are generally deeply interesting, and cannot fail to prove beneficial to readers. At the close is a brief account of the life and labors of Wm. C. Burns, the chief instrument in the great Kilsyth revival of 1839, and with whose name all readers of McChesney's biography are familiar.

HOW JENNIE FOUND HER LORD, AND HOW SHE THANKED HIM. By the author of the "Golden Ladder Series."

A book for children, the design of which is clearly set forth in the title.

From W. S. Rentoul, 421 Walnut street, Philadelphia.

THE SONG OF SONGS. An exposition of the Song of Solomon. By the Rev. A. Moody Stuart, one of the ministers of the Free Church of Scotland. Edinburgh.

This is the second of "Rentoul's Library of Standard Bible Expositions." The first, Dr. Wardlaw's Expository Lectures on Ecclesiastes, was published in numbers, and noticed by us at different times. It can now be had from the publisher in one volume. Price \$2.50, cloth. Stuart's Commentary on the Song has never before been published in this country, and yet its excellence, all who have examined it, willingly testify to. A writer in a Scottish magazine says: "If our readers know what Leighton has done for the First Epistle of Peter, and what the Rev. Andrew Bonar has done for the book of Leviticus, they will understand us, when we say, that Mr. Moody Stuart has done a similar service for the book of Canticles." Dr. Jacobus calls it "a very ingenious and interesting comment on the Song," while Dr. Paxton, of New York, says: "For all the practical purposes of the ministry, I find this to be the best commentary upon the Song of Songs." The price is \$3.00 in cloth. The next volume in this series will be Dr. G. Lawson's exposition of Ruth and Esther.

From Alfred Martien, 1214 Chestnut street, Philadelphia. For sale by R. S. Davis & Co., 193 Liberty street, Pittsburgh.

GIRSY JEM; or Willie's Revenge. By the author of "Mother's Warm Shawl," "Oliver Dale's Decision," &c.

A book for children, intended to illustrate the character of true Christian love.

THE DENNISON SERIES: HANNAH'S TRIUMPH. By Mary A. Dennison, author of "A Noble Sister," "Led to the Light," "Opposite the Jail," "Mill Agent," &c.

The object of this work can best be given in the language of the author: "There are men and women in the world who religiously try to square their lives by the golden rule; who *do* subdue their passions, who do strive to render good for evil, who do in all their dealings with their fellows keep constantly in view the example of Christ. To such standards, I would fain lift youthful eyes—always remembering that he who is our heavenly guide, knew what he said, and of what mankind is capable, when he exhorted them, 'Be ye perfect, even as your Father which is in heaven is perfect.'"

Eighty weekly numbers of ZELL'S ENCYCLOPEDIA, at ten cents each, have been published. Hereafter each weekly issue will contain forty pages, in order that the work may be completed within the present year. Our first impressions of this thesaurus of knowledge have been fully realized. Its articles are concise, free from useless verbiage, yet not so condensed as to sacrifice clearness, or to render unsatisfactory. The publisher's address is T. Ellwood Zell, 17 and 19 South Sixth street, Philadelphia.

THE UNITED PRESBYTERIAN, of Pittsburgh, and CHRISTIAN INSTRUCTOR, of Philadelphia, have been united, and will be published in future at No. 74 Third avenue, Pittsburgh. This is the only weekly paper published now in the interest of the U. P. Church. Experience

has taught that, large as that body is, it cannot sustain two weeklies. The united paper, we learn, has a subscription list of about 20,000 names. It is edited with ability by Drs. Kerr and Dales. Advance subscriptions \$2.00 per annum.

The CHRISTIAN STATESMAN, we would remind those of our readers who are not subscribers, has entered upon its third volume. Its object, which we most heartily approve, is to have introduced into the constitution of the United States the recognition of God, of Christ, and of the Bible, as the supreme law of the land. In no way a church paper, it reaches a class of persons which would not likely soon otherwise hear of the reform movement. Still, necessarily, its list of subscribers must, for a time at least, be largely made up of members of the Reformed Presbyterian Church. The subscription price is \$1.00 a year. Address 1319 Vine street, Philadelphia.


THE CHRISTIAN QUARTERLY. January, 1870.

Contents—The Creed Question; Christian Apologetics; Strauss and Renan; The Newspaper and Periodical Press; The Papacy and Civil Government; Saul of Tarsus and Paul the Apostle; The Eyes of the "World." The articles in this number of the Christian Quarterly are able and scholarly. We have read them with pleasure, although frequently dissenting from the positions taken by the writer. The number of quarterlies better gotten up, or more ably edited, is very small indeed. Cincinnati: R. W. Carroll, publisher, 115 and 117 West Fourth street. \$4.00 per annum.

PRINCETON REVIEW. January, 1870.

The articles are—1. The History and Literature of the Civil Service Reform. 2. The Early Regeneration of Sabbath School Children. 3. The Life of Samuel Miller, D. D. 4. A Fragment—what the Greeks Thought of the Religion of the Jews. 5. The reign of Law. 6. The Adjourned Meetings of the General Assemblies at Pittsburgh. 7. The Life of Joseph Addison Alexander, D. D. 8. The Presbyterian Church—Its Position and Work. A very hasty glance at this number, which is all that we have had time yet to do, convinces us that it is one of rare excellence. Such articles as the above not only present inducements to think, but furnish matter to think about, and assistance to think with advantage.

Terms, \$3.00 a year in advance; \$5.00 in advance for two years, or for two copies one year. Address Charles Scribner & Co., 654 Broadway, New York.

 Other notices will appear next month.

TAKE heed of every sin; count no sin small; and obey every command with your might.

ONE of the most essential preparations for eternity is delight in praising God; a higher acquirement, I do not doubt, than even delight and devotedness in prayer.

THOSE who would go to heaven when they die, must begin their heaven while they live.

RECEIPTS FOR FOREIGN MISSION—CONTINUED.

1870.

Jan. 18, Sabbath School of Second Cong., Phila., per Jno B. Stumrt, Treasurer,.....	\$ 162 67
" " Missionary boxes of ditto, per ditto,.....	17 64
" " Second Cong., Phila., per Wm. Walker, Treasurer,...	306 00
" 19, Brooklyn Cong., N. Y., per R. J. Culbert,	75 00
" " Hugh Cheyno, of Brooklyn, per ditto,.....	50 00
WILLIAM BROWN, Treasurer, 1,635, Locust street, Phila.	

RECEIPTS FOR THE EDUCATION FUND.

Nov.	20,	Oluthe and Pleasant Ridge, Rev. W. W. M'Millan,.....	\$ 7 40
"	27,	Sandy branch, Salem Cong., per A. J. M'Farland,....	8 53
"	"	Warren " " " per ditto,.....	4 42
"	29,	Third Philadelphia, Matthew Glenn,.....	24 42
Dec.	4,	Tomika, per Rev. J. O. K. Faris,.....	3 50
"	"	Muskingum, per ditto,.....	8 00
"	9,	Jonathan's Creek, James M'Farland,.....	7 50
"	21,	Bloomington, T. N. Faris,.....	24 00
"	24,	Rochester, Thos. S. Lynn,.....	22 50

1870.

Jan.	3.	Wilkinsburg, William Wills,	62 73
"	8.	Kossuth, Iowa, W. O. Jamison,	5 75

JAMES BROWN, *Treasurer*,
B-x 2,772, Cincinnati, Ohio.

RECEIPTS FOR SOUTHERN MISSION.

1 869.

Dec. 22,	From Bloomington Congregation, per T. N. Farris,.....	\$ 48 00
" 29,	" Wilkinsburg " per W. Wills,.....	50 00

1870.

Jan. 7,	"	John Mooney, Princeton, Ind., per Rev. T. P. Stevens,	10 00
" "	"	James Watt, Princeton, Ind., ditto,	5 00
" "	"	Margaret Cary, Utica, O., per Wm. Stevens,	3 00
" 8,	"	Baltimore Cong., per Rev. W. P. Johnston,	15 00
" "	"	Kossuth, Iowa, per W. O. Jamison	5 00
" 13,	"	P. H. Wylie, Rushsylvania,	5 00
" "	"	Wm. Cubit, per Rev. J. M. M'Donald,	5 00
" "	"	A. W. Cavin, per " "	5 00
" 15,	"	Female Society, Salt Creek Congregation, per Rev. H. P. M'Clurkin,	23 00
			\$174 00

DANIEL EUWER, *Treasurer.*

ALLEGHENY, Jan. 17, 1870.

Synod recommended that a collection be taken up for the Superannuated Ministers' Fund. Minutes, p. 210. Also for the Theological Library, p. 212. No days were specified.

✎ The second moderation of a call in the 3d congregation, New York, resulted in the selection of D. Gregg, Jr. In the notice, last No. it is by mistake the 2d congregation.

✎ The committee on the M'Kinney Fund call the attention of the church to the fact that nothing has been received for this purpose since Synod. The amount at our disposal is very small.

We ask that a collection be taken in each congregation for this object, on or about the first Sabbath of March.

The eminent services rendered by Mr. M'Kinney to the church, the fact that this fund has received the repeated sanction of the Supreme Judiciary, and the necessities of the case, urge prompt attention to this matter.

ANDREW BOWDEN,
JAMES WIGGINS,
SAMUEL CARLISLE,
Committee.

NEW BRIGHTON SEMINARY.

THE SPRING SESSION WILL OPEN UNDER THE SUPERINTENDENCE OF
REV. N. R. JOHNSTON AND LADY, ON MONDAY, APRIL 4, 1870.

This Institution is beautifully and healthfully located at New Brighton, Beaver county, Penn'a., on the P., Ft. W. & C. Rail Road, thirty miles from Pittsburgh.

The course of study is Scientific, Classical and Ornamental. Young ladies wishing either a complete or partial education, or who wish thorough preparation for teaching, will find here superior advantages. Boys and young men will be admitted to the regular classes, and prepared for college.

Lessons in Vocal and Instrumental Music by first class teachers.

Parents wishing to commit their children to the instruction of teachers who will labor to promote the health, as well as the highest moral and religious culture of their students, may rest assured that no effort will be spared to make the Institution a *Home* for its inmates.

For further information, send for a Circular. Address the Principal at New Castle, Pa., prior to March 1st; subsequently at New Brighton.

Preaching at Red Stone, March, 2d Sabbath, April 4th Sabbath.

The 1st Sabbath of February is the day appointed for taking up the collection for Domestic Mission.

Appointments for Rochester Presbytery.

D. B. Willson, Lisbon, March, 1st and 2d Sabbaths. Starling, 3d and 4th Sabbaths.

A call has been issued for a National Convention of all American citizens who favor the proposed constitutional amendment for the recognition of Almighty God, the author of national existence, of Jesus Christ, the ruler of nations, and the Bible, the fountain of law and good morals, to be held in Pittsburgh, on the 22d of February, at 2 o'clock, P. M. This movement, we, as a church, most heartily endorse. Our ministers and members have long and earnestly labored to secure such a recognition in the constitution of the United States. Conventions have of late been held in different parts of the country to further this movement. This is a National Convention. Let it be a success. We hope as many of our readers as can will be present on the 22d.

ACKNOWLEDGMENT—Pittardina, N. Y., A. Carnduff, vols. 16, 17, Covenanter. Vols. 1-4, combined series, \$6.

The Sabbath school of the 1st church, Philadelphia, in which Miss Crawford, of the Syrian Mission, was a teacher, have procured copies of Photographs of our Mission building in Latakiyeh, and of Yusuf and Miriam Judud, the Syrian converts. The two may be had for fifty cents, and either for thirty cents, by addressing A. E. Willson, 1,015 Morgan street, Philadelphia, Pa. The proceeds are for the benefit of the Foreign Fund.

Mr. S. G. Williams, No. 25 Charles street, New York, will receive subscriptions for the magazine from the members of the 2d congregation, N. Y.

We have sent since the beginning of the year, a large number of bills to delinquent subscribers. Possibly, in some cases, there may be a mistake in the account. Bills may have been sent to some subscribers to whom they should not have been. We will cheerfully rectify any mistakes as soon as notified. We urge those indebted to us to forward their subscriptions at once. A debt has been contracted. Common honesty requires that it be paid.

COMBINED SERIES,

VOL. VIII.—No. 8.

THE
Reformed Presbyterian
Covenanter.
WJordan 50 Pike st

MARCH, 1870.

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THOMAS SPROULL,
JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Where unto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 2:16.

"We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS—\$1.00 per annum in the United States; \$1.25 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co., Pa.

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT STREET.

THE collections taken up for the Seminary are not sufficient to pay all expenses. This should not be. Never before was the Seminary in a more prosperous condition. The number of students is larger than at any preceding term. The Professors are in their places doing their work. In the Institution itself, the Church has entire confidence. Let, then, the collections be more liberal, so that all expenses will be met.

A FRIEND OF THE SEMINARY.

WE direct attention to the advertisement of "New Brighton Young Ladies' Seminary," on this page of the cover. Both Mr. and Mrs. Johnston have been engaged for a number of years in teaching, and are well known to many of our readers. Their determination is to make New Brighton Seminary worthy of the *liberal patronage* of Covenanters and others. For particulars, see below.

NEW BRIGHTON FEMALE SEMINARY.

REV. N. R. JOHNSTON, - - - Principal.
 MRS. R. B. JOHNSTON, - - - Vice Principal and Preceptress.
 MISS M. A. HOUSKEEPER, - - - Instrumental Music.
 MISS BELLE SHIRAS, - - - Painting and Drawing.

This Institution is a first-class Boarding and Day School for girls and young ladies.

The course of study is English, Scientific, Classical and Normal.


Due attention given to health and physical development.


Moral and religious culture made prominent.

The location is delightful and healthful. The grounds are extensive and tastefully ornamented, affording ample accommodation for retired and healthful outdoor exercise. The building is commodious, and the rooms well furnished for boarders.

The Spring Session will begin on Monday, April 4th.


For information as to rates of Boarding, Tuition, &c., send for a Circular. Address the Principal, at New Brighton, Beaver Co., Pa.

 The day for holding the National Reform Convention at Pittsburgh has been changed from February 22d to March 8d, 2 P. M.

 The Session of the Seminary for 1869-70 will close Tuesday, March 22d. The Board of Superintendents will meet at 2 P. M. for Examination of the Students, and any other business that may require its attention.

S. O. WYLIE, *Chairman*.

D. M'ALISTER, *Sec'y*.

 We have cut off the names of over fifty delinquent subscribers. As no answer was made to bills sent, we have been obliged to pursue this course. All moneys received up to February 20th. are acknowledged this month.

RECEIPTS FOR SOUTHERN MISSION.

1870.	
Jan. 17,	"A fenth," from Miller's Run cong., per D. C. Gregg, \$ 5 00
" "	"Novi cong., Mich., per B. M'Cullough,..... 7 00
" 18,	Pittsburgh cong., per S. M. Orr,..... 68 96
" 20,	Mrs. Emily D. Taggart, per Rev. J. M. Johnston,..... 10 00
" 22,	First cong., Phila., per W. W. Keys,..... 100 00
" 24,	Allegheny cong., from "J. Best Society," per Dr. Sproull,..... 20 00
" 25,	Church Hill Society, Ill., per Rev. D. S. Faris,..... 12 80
Feb. 7,	James Rodgers, Rose Point, per Dr. Sproull,..... 2 00
" 10,	Ladies' Missionary Society, Monongahela congregation, through Maggie Elliot, per Rev. J. W. Sproull,..... 25 00

\$245 79

DANIEL EUWER, *Treas.*

T H E

Reformed Presbyterian and Covenanters.

VOL. VIII.

MARCH, 1870.

No. 3.

NATIONS AS SUCH NOT ACCOUNTABLE; OR, NATIONS AS SUCH NOT MORAL PERSONALITIES.

I PROPOSE to discuss, briefly, the moral personality of a nation, and thereby help to render as definite as possible the arguments on the accepted side, and, it may be, call forth in reply that which may be of use in determining the relations of this very important question.

Wherever a moral sense, *i. e.* the power of distinguishing between right and wrong, exists, accountability to God exists. Man is accountable to him chiefly because he possesses this moral sense. Other ideas, such as the freedom of the will, have a relation to this accountability, but we all regard it as a fundamental truth, that man is accountable because he has this moral sense. It is equally true, that this accountability embraces *every act of the man in every position in which he is placed*. The man is a unit, one moral individual, with one moral sense, and therefore, so to speak, one responsibility to his Maker, embracing every act of his life. Let it be called *manhood* accountability. If, for example, the man is a physician, his *manhood* accountability embraces the fact that he possesses certain qualifications which fit him for rendering services to his ailing fellow-men. He has not two accountabilities to his Maker, the one as a man, the other as a physician. It is only by accommodation of thought or language, that we speak of his responsibility as a physician *apart* from his manhood responsibility; rather, perhaps, that in thought we separate the office from the man, and attaching to the office certain duties, assign to those duties a certain responsibility. Duties, however, cannot have an accountability to God. It is the *man*, the moral individual, who is accountable, not the duties, not the office. *Ideas* are not accountable, *men* are. There is no mystification necessary in regard to this point. Every new relationship entered upon by a man enlarges the sphere of his duties, opens before him an opportunity for the exercise of his moral sense, and of all his faculties; and for the use he makes of himself, with this opportunity facing him, the man is accountable, whether he be a physician or an elder, a politician or a minister. In

the same way, when a relationship closes the man is released from certain opportunities of action, and justly from accountability in connection with those opportunities. In all cases, however, the man carries with him the accountability, and the office or opportunity in itself has none. When we speak of the responsibility of the ministry or of the eldership, or of any position whatever, we speak either incorrectly, or by accommodation of thought merely, for the *man* in the position is the only accountable agent.

Thus far the course has been almost axiomatic, but the difficulty begins to be felt when a step is taken from the individual to the aggregate or mass of individuals, such as the family, the society, the community, the church or the nation. The question then arises, "Is the family or the nation (I take the extremes), *as such*, accountable to God?" We may answer that in the affirmative, from a vague perception, that not to accept it for truth is to open the door to a flood of error; or we may affirm it because of an absorption of that doctrine in early years, or we *may* have examined it fairly on both sides and adopted it, or we may have been cheated by words—mere words. However, since this question is closely related to some of our distinctive principles, the more thorough the ventilation it receives the better; and for the sake of many among us who would like to see both sides, I present arguments against the accountability of a nation *as such*.

If a family or a nation *as such* be accountable to God, there must be implied an accountability not met by the individual accountability, or the sum of the individual accountability, and so a *superadded* accountability, springing from the aggregate humanity. When we speak of the family or the nation *as such* being accountable, the above *must* be the meaning. Does then this superadded accountability rest upon the *individuals* composing the organization? It cannot be; for to the manhood accountability, which embraces *every act of the individual in every relation of the life*, it is impossible that there can be a *superadded* accountability, that is, one not embraced in the manhood accountability. This needs no proof. This accountability of the family or the nation *as such*, must belong then to the organization *only*, not to the individuals composing it; *i. e.* to the organization as a *distinct moral personality*. The word *distinct* is correctly used; for in justice to the argument we are required to exclude from the thought the personality of the individuals. This distinct moral personality is not an *idea*, let it be remembered; for ideas are not accountable. The question now becomes, "Is a family or a nation *as such* a distinct moral personality?" An argument in the affirmative, much relied on, but very flimsy, may be here disposed of. It is this in substance. If an organization *as such* be *not* accountable, then men can obtain release from their accountability at any time, by organizing themselves into a society, and the most deplorable consequences would follow. This looks well, but it is not sound; for it *implies* that a man could at pleasure lay aside or step out of his manhood accountability, could divest himself of his *individual* moral personality. This is impossible, since it is a condition of human existence. It *implies*, looking at it in another way, that there is no accountability whatever attaching to the

men, unless the organization *as such* be accountable. This is not a fact.

The question is, "Has a family or a nation *as such* a distinct moral personality?" If it be true that it has, then it can commit sin, and it must endure the penalty of the sin. But one of our doctrines is, that sin is infinite, and merits an infinite punishment; and as human organizations do not exist in the future world, how then can they receive an infinite punishment? It will not do to say that the punishment falls on the individuals, for the moral personality that sins is the moral personality that *should* suffer. So arguing fairly from the premises, either sin does not merit an infinite punishment, or organizations do exist in the future world, or God is not just in punishing moral personalities thus *unequally*—the unrepentant individual eternally, the unrepentant family or nation in this world only—or human organizations *as such* are *not* moral personalities. There is no apparent escape from some one of these conclusions, and as we will not accept the first three, we are driven to the last one. Some one says, however, that it is simply a difficulty. Then why take *unnecessarily* a position which begets the difficulty? Again, there can be no accountability *apart* from a co-existent moral sense or conscience, a free will and a law. There does exist a law for directing men in the discharge of their obligations, and it is applicable to every relationship in which man can be placed, and that law is his word in revelation, or in nature, or in the human heart. Now has this organization a moral sense or conscience and a will *apart* from the individual consciences and the individual wills of those separate moral personalities which compose the organization, and *which beget an accountability of their own*? If it has not, then we gain the point entirely, and affirm that the organization *as such* has not an accountability of its own, apart from the accountability of each member of it, or the sum of their accountability. If, however, it has (apart from those of the individuals), then we may call these for convenience a *superadded* conscience and will, resulting from the combination of individuals. But so long as it is true that *every act of the individual conscience and will enters, by necessity, into the accountability of the individual*, and that *the individual cannot carry any additional accountability whatever* in any way connected with an act of his own conscience and will, it must be accepted as true, that the distinct moral personality of an organization rests upon the basis of a *superadded* conscience and will. These, however, are the faculties of a soul, and we must accept the consequence then that an organization has a soul, a *superadded soul*! There is no escape from this conclusion, unless indeed by walking backwards thus: a nation or a family *as such* has not a soul, has not a superadded conscience and will, cannot borrow the consciences and wills of the individual (as shown by the argument above), has *not* a distinct personality, since it demands a co-existent moral sense and will of the organization *as such*, and the organization *as such* has no such things. Look at this mixture of ideas which results from resorting to the *individual* consciences and wills for a basis, a little more fully. A man is accountable for *every* exercise of his individual conscience and will; and now say that the

same man lends, as it were, his conscience and will to an organization to produce organization-action, and the organization *as such* carries the responsibility of the act of these; therefore, by necessity, the man is freed from the responsibility of the action of *his own* conscience and will; *or*, which is as foolish, each of the two, the organization and the man, carries a responsibility for the same act of the individual conscience and will, double payment for the one offence!

It is plainly a matter of rhetoric merely, when we speak of the national will, the national heart, the national honor, the national responsibility, by which we group the individuals composing the nation for convenience, and mean *their* honor, *their* responsibility. It is an *idea*, and ideas are *not* accountable.

Again, we are told that the Scriptures prove the fact of the accountability of a nation. To state that is one thing, to prove it is another thing. If it be made as a statement, then let me make the counter statement that they do not. If proofs are sought for, here is one of the best, or at least the one most frequently used. "The wicked shall be turned into hell (and), all the nations that forget God." This is proof of quite *another* truth, and proof besides of great innocence or ignorance or deception. If the nations here *as such* be moral personalities, then the nations that forget God shall be turned into hell; *i. e.* suffer as moral personalities for their sins. Eternally? They do not exist *as such* in the future world, for we are told by him who knew that they neither marry nor are given in marriage in the future world; and if the greater tie do not exist, the lesser one will not exist. In *this* world? Then the doctrine is, that the nations, considered as moral personalities, punishable for their sins, shall be punished only *in this world*—*i. e.* destroyed. Now look at the whole statement, "*The wicked shall be turned into hell (and), all the nations that forget God (shall be turned into hell).*" If the latter clause, which does not even stand on its own feet grammatically, mean, shall be punished in this world only, then by necessity so does the former, which says "*the wicked shall be turned into hell,*" *i. e.* destroyed in this world only. This is a serious error, and he teaches it virtually who regards the nations here spoken of as moral personalities. The truth is simply, "The nations shall be turned into hell (and), the *multitudes* that forget God." The true notion of *accountability* to God clearly is that of each man for himself, in the face of his position and opportunity.

J. R. N.

ADAPTATION OF PSALMS TO CHRISTIAN ORDINANCES.

BY REV. JOHN BROWN, A. M.

It is often objected that the Psalms of David are not adapted to the gospel dispensation, and that they are altogether unsuitable for being used in connection with the ordinances of the Christian religion. This is a difficulty, however, which I have never felt. It is true, neither baptism nor the Lord's supper is specially named in the Psalms; but what is of infinitely greater importance, the great truths symbolized in both ordinances are celebrated less or more in them all. An express

reference to baptism or the Lord's supper in a hymn that may be sung on the occasion of the one or the other, is of little consequence compared with the embodiment of evangelical sentiment. Besides, though these ordinances are not formally named in the Psalms, there is throughout a constant reference to the statutes, precepts, laws, &c., of Jehovah, which may be well enough applied to the institutions of the gospel dispensation. Take, for example, Psalm 119, throughout.

With respect to baptism, any of those may be used that celebrate the excellence of the divine statutes. These, indeed, will either suit baptism or the Lord's supper, as they have a common application. Some of the psalms, however, are peculiarly suitable to this ordinance. A more appropriate baptismal hymn than Psalm 69, I believe does not exist. Of that psalm Christ himself is the speaker. (Compare ver. 4 with John 15 : 25; ver. 9, first clause, with John 2 : 17, and latter clause with Rom. 15 : 2-3; and ver. 21 with Matt. 27 : 34.) The Redeemer thus opens the psalm: "Save me, O God; for the waters are come in unto my soul. I sink in deep mire where there is no standing; I am come into deep waters, where the floods overflow me." Here the "man of sorrows" describes his sufferings under the same image by which they are symbolized in baptism—his being overwhelmed in the floods of divine wrath—in allusion to which he says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" (Luke 12 : 50.) "He was even straitened under a kind of holy uneasiness," says the pious and evangelical Hervey, "till he was baptized with the baptism of his sufferings—*bathed* in blood and *plunged* in death."

Psalm 69 appears to me to be peculiarly adapted to a baptismal service. *First*, because the sufferings of Christ are described in it, and symbolized in the ordinance. *Secondly*, because the sufferings are represented by the same figure in both, viz., *immersion*. And, *thirdly*, because the union between Christ and the church, in his atoning death, is represented in both. It is represented in the *Ordinance*: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death." Rom. 6 : 3-4. It is represented in the *psalm*. For whilst Jesus is the speaker, yet he speaks in the name of his people. In this psalm and its parallels, Jesus is represented as singing praises to his Father in the midst of the church (compare psalm 22 : 22, with Heb. 2 : 11-12), and his people unite with him in singing the same song. There is, therefore, a peculiar beauty in the psalm being penned in the first person singular. "I sink in deep mire," says Jesus, "where there is no standing: I am come into deep waters where the floods overflow me." But the church, too, can say, "I sink in deep mire where there is no standing: I am come into deep waters where the floods overflow me," because his people virtually suffer in his sufferings, "drink of his cup, and are baptized with his baptism." Matt. 20 : 23.

We have already observed that many of the psalms may be applied either to baptism or the Lord's supper. But as some of them are peculiarly adapted to the former ordinance, so others are peculiarly

adapted to the latter; such as those that celebrate the gospel under the image of a feast—Psalms 22, 23, 62, 65, 103, 116, for example. Ps. 22d and 116th, like the 69th, are spoken in the person of Christ. In the former, Jesus gives a very minute, circumstantial and affecting description of his sufferings, and closes in a hymn of triumph: "My praise shall be of thee in the great congregation: I will pay my vows before them that seek him. The meek shall eat and be satisfied; they shall praise Jehovah that seek him," &c., vs. 25, 26. "A spiritual banquet is prepared in the church for the meek and lowly of heart; the bread of life and the wine of salvation are set forth in the word and sacraments; and they that hunger and thirst after righteousness, shall be satisfied therewith: they 'who seek' the Lord Jesus in his ordinances, ever find reason to 'praise him;' while nourished by these noble and heavenly viands, they live the life and work the works of grace; proceeding still forward to glory; when their 'heart shall live forever' in heaven." (*Horne, in loc.*)

Psalm 116th is a eucharistic hymn, or hymn of thanksgiving. In it, Messiah represents the great salvation accomplished by him under the emblem of a *cup*. "What shall I render unto Jehovah for all his benefits towards me? I will take the cup of salvation, and call upon the name of Jehovah. I will pay my vows unto Jehovah now in the presence of all his people" (vs. 12-14). We read of the "cup of trembling," the "cup of astonishment," and the "cup of Jehovah's fury." That cup was put into the Redeemer's hands, and he drank it to the dregs, as the redemption price of the "cup of salvation" which he takes and puts into the hands of his people. The action of Christ at the institution of the sacred supper was a beautiful symbol of this, and the great truth is symbolized over again as often as the solemn rite is repeated. The very action that Jesus performed, when he "took the cup and gave thanks," is here described in almost the same words: "I will take the cup of salvation and call upon the name of Jehovah;" and it is highly probable that this is the hymn that was sung by Christ and the apostles when the ordinance was first administered, as this psalm, together with several of the preceding ones, called the *hallel* or *hymn*, was usually sung at the close of the paschal feast. As the Lord's supper arose out of the paschal feast, it is reasonable to suppose that Christ and his apostles would sing the same hymn that was usually sung on that occasion. Whether this be the identical hymn that was used on that occasion, however, I shall not take upon me to affirm, as it cannot be proved from Scripture, however probably it may be inferred from Jewish customs. But this does seem evident at least, that the hymn which Jesus used must have been taken from the liturgy of praise that then existed, and we are not aware of any psalmody having been then in use, except the Psalms of David. Now if Jesus judged one of David's hymns suitable to be used at the institution of the supper, it surely cannot be unsuitable *now*. If we sing a hymn at the close of the supper, as Jesus and the disciples did, we cannot be wrong in selecting it from the same collection.

P. S.—ERRATUM. In the Jan. No., p. 8, sec. 1, the second sentence ought to read, "For the apostle distinguishes between 'psalms and hymns and songs,' whereas they distinguish," &c.

NOTE BY THE SENIOR EDITOR.—We are so well pleased with the views of our correspondent on the subject of Psalmody, that we publish this article, although it contains an argument for immersion, as the mode of baptism. In our view, the metaphor used in Ps. 69, of a person sinking in the mire and overflowed by the waters, is entirely foreign to the true idea of water as a symbol in the ordinance in question. That the psalm is a true expression of the anguish of Christ in his sufferings, we have no doubt. But as by his sufferings he has paid the penalty on behalf of his people, and secured blessings to them, which are sealed in their baptism, the water is to be employed in a way to show how these blessings are applied. Titus 3: 5, "He saved us by the washing of regeneration." 1 Pet. 1: 2, "Unto obedience and sprinkling of the blood of Jesus Christ."

There is no difficulty in finding a psalm to express this. Psalm 51, 2: 7, "Wash me thoroughly from mine iniquity and cleanse me from my sin;" "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than the snow." And in the case of the baptism of infants, this stands in instructive connection with ver. 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me."

The 69th Psalm is manifestly intended for God's people when, in sore mental trials, they "fill up that which is behind of the afflictions of Christ." Col. 1: 24. But to us it seems utterly incongruous to apply it to an ordinance that is designed to bring joy to the heart. We could hardly conceive of anything more so, than to sing of "sinking in deep mire," in connection with symbolical washing.

If, in Rom. 6: 2, baptized means the form of administering the ordinance of baptism, then there is no escaping the conclusion, that it is by the form we become one with Christ. "As many as were baptized into Christ," cannot mean both the form of the sign and the thing signified. It may mean the one or the other. We say it means the latter. Baptism stands for the work of the Spirit in regeneration. A paraphrase would be, as many of us as are regenerated into Christ are regenerated into his death. Our regeneration, by giving us vital oneness with Christ, makes it sure to ourselves that we have a federal oneness with him by which we died, were buried, and rose with him as our Surety and Head.

We have written this, not to have a controversy with our esteemed correspondent, but that the other side of the question which he incidentally introduced, may be seen.

COVENANTING.

IN a late number of this magazine we published the form of a Covenant, which was put into the hands of the Committee on Covenanting by Synod at its last meeting. Some remarks were prefixed to it, directing attention to the question, whether or not Synod designed

that the covenant, to be presented at its next meeting, should be general in its character, or confined to our own church. As yet no light has been shed on this point, and the time is not far distant, when the committee must do the work assigned to them. We propose in this paper to submit some thoughts of our own on the subject.

After a good deal of reflection our convictions are, that it is a covenant of the latter kind that is needed. We assign some reasons.

I. This is required by the engagement into which we have already entered. In chap. 32, sec. 3, of our Testimony we declare that "the church may not recede from a more clear and particular testimony to a more general and evasive one; but the witnesses must proceed in finishing their testimony, rendering it more pointed and complete." This is the teaching of the word of God. Phil. 3:16: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Rev. 2:25: "That which ye have already, hold fast till I come." In the Solemn League and Covenant, sec. 11, we declare that "we shall also according to our places and callings, in this common cause of religion, liberty and peace of the kingdoms, assist and defend all those who enter into this league and covenant, in the maintenance and pursuing thereof; and shall not suffer ourselves, directly or indirectly, by whatsoever combination, persuasion or terror, to be divided and withdrawn from this blessed union and conjunction, whether to make defection to the contrary part, or to give ourselves to a detestable indifference or neutrality in this cause, which so much concerns the glory of God."

With this compare the following from sec. 5 of the bond in the hands of the committee. "We shall inquire diligently which part of the household of faith conforms most to the Holy Scriptures; take our own stand in that communion which is found most pure, and strive with patience and perseverance to introduce uniformity in doctrine and in practice among all the ministers of Christ." That this is inconsistent with both the letter and spirit of the extract from the Solemn League, given above, is manifest at first sight. We cannot, but at the expense of violating our engagements, take our stand on a basis of covenant renovation with those who reject any part of the covenant, by which we are already bound, even though it be with the design of "bringing up the churches together into one holy and faithful fellowship."

II. Our own harmony and efficiency require a bond of this kind. We have increased in number and our boundaries are widely extended. By united and energetic operation we can, with the divine blessing, make the testimony of Christ, committed to us, to be regarded by those who are round about us. A renewal of our covenant with God, containing a pledge to hold fast the whole truth which we have received as a sacred trust from those who have gone before us, would bind us more firmly together and stir us up to renewed earnestness in our work. It is just such a quickening influence as this, that we now need. We are near the times, when the virgins, both wise and foolish, slumber and sleep. Indeed, it is too evident, that already the spirit of drowsiness has fallen on us. It would be dangerous to take a step that might lower in our estimation the distinctive principles for which we have

hitherto contended, and paralyze our efforts, in pressing them on the understanding and conscience of the community.

That this would be the effect of swearing a bond in which others would join, who, nevertheless, do not see their way clear to take our ecclesiastical position, is too plain to need an argument. Leave those distinctive doctrines and duties out of our Covenant, and they would soon be ignored as of little value. It is an easy and popular religion that is now desired. If to satisfy this clamor we allow our narrow platform to be displaced by a broader one, our harmony and efficiency will be endangered.

III. By a bond of this kind we will set before the people the true idea of national reformation. There are few intelligent and sincere Presbyterians who will deny that the principles and obligations of the Solemn League and Covenant are those which should characterize a nation truly reformed. These principles, in regard to civil matters, have been in a great measure buried. It should be our work to exhume them, and exhibit and exemplify them in our covenant. To pass them by in order to find common ground with those who are either indifferent, or opposed to them, would be not only to consent to the great wrong done to the memory of the men who embodied them in a covenant form, but to deprive the religious public now of the benefit of seeing these vitalizing truths again embodied in the sworn obligations of God's witnessing people. Having accepted the position of contenders for the whole attainments of the church in the Second Reformation, it is our indispensable duty to hold it forth to the people of this nation, that they may have the benefit of its light in deciding on the great questions demanding their attention. Wavering in our ranks would be disheartening to many, whose honest convictions are with us, and who seem almost ready to take our position of dissent from the government.

IV. This is required by scripture example and precept. The case of the Jews on their return from captivity is in point. When invited to conference with their neighbors, they declined. Ezra 4:3: "We ourselves together will build unto the Lord God of Israel." Neh. 6:3: "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you." And this exclusiveness they exemplified when they renewed their covenant. Neh. 9:38: "And because of all this we make a sure covenant, and write it; and our princes, Levites and priests seal unto it." Jer. 15:19: "If thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them." Heb. 6:12: "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Rev. 2:25: "That which ye have already, hold fast till I come." Rev. 12:11: "And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death."

SEN. ED.

A QUESTION IN CASUISTRY.

A SUBSCRIBER requests us to give our views on the question, whether it is right to hold stock in a rail road company whose cars run on the Sabbath. The case is modified by the proviso that the stockholder voluntarily relinquishes his share of the gains earned on the Sabbath day.

The sin of holding stock in any corporation that does secular work on the Sabbath, "consists not only in receiving money for the work done, but also in employing men to work on that day. By the provision referred to above, the first of these would be avoided. But not so with the second. The stockholder, by his connection with the corporation, has men in his employ on the Sabbath. As it regards the sinfulness of this, it does not affect the question whether money be made or lost. This is plain in the case of an individual. A man who is employed in his business on the Sabbath is sinning, whether he is gaining or losing money. If he gains, his gains will be unblessed. But it cannot be said that his failure to gain, or his loss will be an offset to the deed, and render it harmless. The maxim is a sound one, what a man does by another it is done by himself. And this is as true of men acting in company with others, as when they are acting alone. "Be not partakers of other men's sins," is a precept that requires great circumspection in forming associations with our fellow men.

The following extract from an address on the Sabbath, by Dr. Patterson, of Chicago, bears directly on this subject :

"The worst of it is, that the employing of laborers on the Sabbath is done by Christian men, baptized men, communicants in our churches; aye, elders and deacons, who hand the chalice of salvation to believers with hands wet with the blood of the souls of their Sabbath drudges. For our Sabbath-breaking rail roads are largely owned by Christian men. Our marble and granite blocks are built by Christian men who rent their basements to Sabbath-breaking saloons. These elevators are owned in large part by Christians; and these cargoes are loading and discharging all Sabbath day in behalf of Christians, who are comfortably seated in their cushioned pews, beside their wives and daughters dressed in satins and jewels, listening to the sublimest strains of praise to God, while their poor drudges are toiling, toiling, toiling, Sabbath after Sabbath, to make the money to pay for these church cushions and choristers and organs. Will God accept such a religion?

This iniquity must cease. Ministers of God's Word, you are the men to say so. It is of no use to attempt to convert this world, if you cannot convert the church to Sabbath keeping. If you are afraid to recite God's law in the hearing of your wealthy pew-holder, it is mere mockery to address the fourth commandment to the world. I do not mean now any general proclamation of duty merely, you must begin with that no doubt. Preach on the subject, and make the duty of a Christian plain and unmistakable. But then the prophet of God will go further, and in private and personally will press it home to the individual sinner, with a 'thou art the man,' and will labor with him to bring him to repentance and reformation, and generally he will succeed.

Urge these Christian stockholders to bring their companies to repentance and Sabbath observance. * * * *

Let Christian stockholders then arouse themselves, and purge their souls from other men's sins. Either make your road cease Sabbath-breaking or leave it. Come out of Babylon, and deliver every man his soul, lest God's wrath come upon you, and you partakers of her sins and plagues. The day will come when the red hot dollars of your Sunday-earned dividends will be hard to handle. Give every cent of it to the poor, if so be the Lord will accept the offering. Would you leave such accursed gains for your children's inheritance?

The church must take up this matter with all the solemnity of Christ's government. The General Assembly of the O. S. Presbyterian Church declared stockholders in Sabbath-breaking stage companies subject to church discipline. By all rules of justice the church must deal equally with the Sabbath drudge, and with the man who hires and compels his Sabbath breaking. It is an inconsistency, which neither God nor man can tolerate, to deprive the rail road engineer and the conductor of the Sabbath train, of communion, for Sabbath breaking, and invite the rail road directors whose cars they run, and who pocket the profits of their Sabbath labor, to sit down at the communion table. God is no respecter of persons, and the church must show that he regards not the proud nor the wealthy as privileged to transgress God's law with impunity. The violator of the fourth commandment is undoubtedly a more sinful man than the violator of the seventh; more defiant of God and more injurious to his fellow man. The church must treat the Sabbath-breaker as a God-defying sinner."

POLYGAMY.

It is one of the marvels of this age, that a practice so contrary to law and decency as polygamy should be allowed to continue in a country claiming to be civilized. The fact however is, that within the United States a community exists, influential in numbers and wealth, where this is practiced, and the right to do so is a tenet of their religious creed. Low indeed is the standard of public morality that can tolerate the continuance of this evil.

It seems almost like an insult to the intelligence of our readers, to present any argument to show that this practice is an outrage on both natural and revealed law. Yet as familiarity with vice is likely to smooth its odious features, and sometimes leads to think favorably of it, we shall present a few considerations to show that this form of wickedness is

"A monster of so foul a mien,
That to be hated needs but to be seen."

I. It is condemned by the light of nature. The near equality of the sexes in number is a revelation by nature of the will of God on this subject. Though perfect accuracy in regard to the proportion of the male to the female population is not attainable, the approximation is near enough to show, that when the number of both sexes who do not marry and the number who marry oftener than once are taken into

consideration, it is manifest that the ordinance contemplated one man and one woman alone, as the parties to be united.

II. It is contrary to the law of nature. "Husbands love your wives," is nature's voice iterated and enforced by revelation. But a man can no more love two wives than he can serve two masters; he will love the one and hate the other. That which violates the law of marriage, is at war with the ordinance of marriage.

III. It is opposed to the original institution of marriage. We find the institution in Gen. 2: 23-26, and the re-affirmation of it by Christ in Matt. 19: 4-5: "He who made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." There was but one wife made for Adam, and the terms of the agreement are, a man, *one* man, shall cleave to his wife, *one* wife; and they two, no more, shall be one flesh,

IV. It is inconsistent with the symbolical use of marriage. Eph. 5: 22: "The husband is the head of the wife, even as Christ is the Head of the church." There is but one church, and the church has but one head. Two heads to one body, or two bodies to one head, would be monstrous. Polygamy would destroy marriage as an emblem of the union of the church with Christ.

V. It is contradicted by the direct teachings of Scripture. 1 Cor. 7: 2: "Let every man have his own wife, and every woman her own husband." Eph. 5: 28: "He that loveth his wife, loveth himself;" ver. 23, "Let every one of you, in particular, so love his wife as himself." The words husband and wife, in the singular number, are used in these passages in an exclusive sense.

It is sometimes argued, in favor of polygamy,

I. That good men of old had more than one wife. We answer to this: 1. Their family dissensions are standing protests against the unnatural practice. 2. The examples of good men are to be followed only when they are in accordance with the divine law. And, 3. "The times of this ignorance, God winked at; but now commandeth all men every where to repent." Acts 17: 30.

II. That it is sanctioned by Deut. 21: 15-17. We answer, 1. Directions in regard to the results of acts, are not to be taken as approvals of them. God gave directions in the case of Hagar and her son; but we are not to infer that her concubinage with Abraham was right. 2. The passage may be fairly explained of two wives, not at the same time, but in succession.

III. That there is an implied permission of polygamy in the qualification for church officers—"The husband of one wife." 1 Tim. 3: 2 and 12; Titus 1: 6. We answer, 1. That cannot be a good practice that is forbidden to an elder or a deacon. 2. If the implied permission be correct, then every man but a church officer has the liberty to "be given to wine," to be a "striker," "greedy of filthy lucre," &c. 3. The qualification is descriptive, and not distinctive; and therefore, 4. Requires that even before his conversion, he must not have been a polygamist. He must have a good report of them that are without, and thus, 5. Stamps divine disapprobation on polygamy. SEN. ED.

REFORMED PRESBYTERIAN ADVOCATE.

IN the February number of the *Advocate* there is a notice of some remarks made by the senior editor, in the January number of the *Reformed Presbyterian and Covenanter*, on the subject of the Union of the Churches. Our design in noticing it is not to have any controversy with the editors of that monthly, but simply to say that we uttered our own convictions on the point on which exceptions are taken to our statements. If the editors think that a majority of the regularly delegated members to the Synod of 1833, when, in order to maintain the testimony to which all were pledged, they left the house which the minority had in possession, withdrew from the General Synod, they are at liberty to do so. *Judæus Appella credat, non ego*, "Where the truth is, there is the church," is a principle laid down and acted on by the Reformers. And on that principle we claim as our own the identity and the name of the Reformed Presbyterian Church.

Whether or not our predictions in regard to the success of the negotiations between those brethren and the U. P. Church are correct, must be left to the revelation of time. The almost entire unanimity of the committees in agreeing on the Basis, certainly furnished good reason for the opinion expressed. And in addition to this, there seems to be no place between the U. P. Church and us on which this body can long stand. Since 1833 they have been, in the words of the article before us, "pressing the claims of the Mediator on the American Republic" in a manner entirely different from that employed by the church before that time. It is just this change of front, in which what is maintained in profession is nullified in practice, that broke the line of identity between them and the General Synod previous to the division. That they still hold to "Reformation Principles Exhibited" in form, we suppose is true; that they do so in fact, we cannot admit. We quote here from the 3d section of chapter 29 of this book:

"No power which deprives the subject of civil liberty—which wantonly squanders with his property or sports with his life, or which authorizes a false religion (however it may exist according to divine Providence), is approved of or sanctioned by God, or ought to be esteemed or supported by man as a moral institution."

That in the first part of this extract there is a description of the American government until slavery was abolished, and in the second, a description of it at the present time, no unprejudiced and candid man will deny. Yet these brethren formerly by their practice, and still, show that they esteem and support this government as a moral institution. And hence we consider our U. P. brethren, in whose Testimony the Headship of Christ over the nations is clearly maintained, to be with equal force with them "pressing the claims of the Mediator on the American Republic." What effect professions without consistent practice will have, in the light of history, is a question easily answered.

SELECTED.

COUNSELS FOR YOUNG MEN.

WEALTH is desirable for what it enables us to do or enjoy; but it is not desirable at the cost of honesty and honor and true manhood. It is *not* desirable when truth and virtue and religion—when honorable usefulness and happiness here, and eternal happiness hereafter, must be sacrificed for it.

Young men, be industrious and enterprising, but shun every avenue of dishonest or disreputable gain. As you value the esteem of the wise and good; as you value your own happiness and the approval of a good conscience; and, above all, as you value the approval of God and the hope of eternal life, shun what is wrong—pursue only what is right, according to the standard of God's word. I give you as the rule in this matter, the words of Paul addressed to the Philippians (4: 8): "Whatsoever things are true; whatsoever things are honest; whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and any praise, think on these." Pursue such, and only such, and you will have praise of men and favor of God.

To be successful in life is not merely to amass wealth, nor to surround yourself with the luxuries and elegancies of life—to have the means of the unlimited gratification of your appetites; nor yet to attain the highest position of honor or emolument among men; but it is, according to the circumstances in which God has placed you, and the opportunities he has given you, to fill up the sphere of usefulness which is open to you. To be good, to do good and to get good, and, in all, to aim to glorify God. He is most successful in life who does the most good, who most glorifies his Maker, and secures for himself, through faith in Jesus Christ, eternal blessedness when this life is over.

But do you ask, are we not to seek and enjoy happiness in this life? You are, indeed; but in just the way indicated you will find it in greatest degree. Be in earnest in what you undertake; consider well how you may best provide for your own wants and for those who may be dependent on you; and when you enter upon any lawful and honorable business, lawful I mean in the sight of God, prosecute it with energy and perseverance, and when prosperity comes, as it generally does to such, be thankful to the great Giver of all mercies, and show your gratitude by a life of love and devotion to him. I say again, be industrious and enterprising and persevering; but never prosecute your business, lawful and honorable though it be, *in such manner* as to dishonor God.

Farming is an honorable business; but if in selling your produce you give short measure, or make misrepresentations as to the quality, you are dishonest—a cheat and a liar, not worthy the confidence of your fellow-men, nor the favor of God, and these you will surely lose if you continue in such course. The business of a merchant is an honorable one; but if you make wilful misrepresentations, or falsify your accounts toward trustful debtors, or charge them double or five-fold the standard price of an article, simply because, trusting to your honesty, they did not ask the cost, you are dishonest—a cheat and a

liar, unworthy the confidence of men, and sure of losing the favor of God.

In whatever business then you engage, be honest, be honorable, be true—be *trustworthy*. Set a high standard before you: for this is in accordance with the rule of God's word, by which I counsel you, in all things, to direct your steps. Doing this you will, in so far, have the praise of men, and the favor of God.

How many have started on the pathway of life with fairest prospects of honorable usefulness and success, accompanied with fondest wishes of parents and friends, but who, not being anchored on the principles of God's truth, have fallen under some one of the ever-varying temptations which beset the way of life, and made shipwreck of their hopes before they had scarcely begun life's voyage. Such temptations are all around you, and will meet you in the way. It becomes every young man to be on his guard, and to be fortified against them, by having his principles well established according to the teaching of God's word. Its lessons, well stored in the mind, will save from a thousand snares, and guide into the paths of prosperity and honorable usefulness here and into preparation for a happy future beyond the grave.—*H. P. Thompson.*

RIDLEY AND LATIMER.

FROUDE's History of England gives the following account of the execution of two Protestant bishops under Queen Mary. And let it be remembered that the Church of Rome claims to be always the same:

The place selected for the burning was outside of the north wall of the town, a short stone's throw from the southward corner of Baliol College, and about the same distance from Bocardo prison, from which Cranmer was intended to witness his friend's sufferings.

Lord Williams, of Thane, was on the spot by the Queen's order; and the city guard were under arms to prevent disturbance. Ridley appeared first, walking between the mayor and one of the aldermen. He was dressed in a furred black gown, "such as he was wont to wear, being a bishop," a furred velvet tippet about his neck, and a velvet cap. He had trimmed his beard, and had washed himself from head to foot; a man evidently nice in his appearance, a gentleman, and likely to be known as such. They led him under the windows of Bocardo, and he looked up; but Soto, the friar, was with the archbishop, making use of the occasion, and Ridley did not see him. In turning round, however, he saw Latimer coming up behind him in the frieze coat, with the cap and handkerchief—the workday costume unaltered, except that under his cloak, and reaching to his feet, the old man wore a long, new shroud.

"Oh! be you there?" Ridley exclaimed.

"Yea," Latimer answered; "have after as fast as I can follow."

Ridley ran to him and embraced him, "Be of good cheer, brother," he said. "God will either assuage the flame, or else strengthen us to abide it." They then knelt and prayed together, and then exchanged a few words in a low voice, which were not overheard.

Lord Williams, the vice-chancellor, and the doctors, were seated on

a form close to the stake. A sermon was preached, "a scant one, of scarce a quarter of an hour, and then Ridley begged that for Christ's sake, he might say a few words.

Lord Williams looked to the doctors, one of whom started from his seat, and laid his hand on Ridley's lips.

"Recant," he said, "and you may both speak and live."

"So long as the breath is in my body," Ridley answered, "I will never deny my Lord Christ and his known truth. God's will be done in me. I commit our cause," he added, in a loud voice, turning to the people, "to Almighty God, who shall indifferently judge us all."

The brief preparations were swiftly made. Ridley gave his gown and tippet to his brother-in-law, and distributed remembrances among those who were nearest to him. To Sir Henry Lee he gave a new groat, to others he gave handkerchiefs, nutmegs, slices of ginger, his watch, and miscellaneous trinkets; "some plucked off the points of his hose;" "happy," it was said, "was he that might get any rag of him."

Latimer had nothing to give. He threw off his cloak, stood bolt upright in his shroud, and his friends took their places on either side of the stake.

"O Heavenly Father," Ridley said, "I give unto thee most humble thanks, for that thou hast called me to be a professor of thee even unto death. Have mercy, O Lord, on this realm of England, and deliver the same from all her enemies."

A chain was passed round their bodies, and fastened with a staple.

A friend brought a bag of powder, and hung it round Ridley's neck.

"I will take it to be sent of God," Ridley said, "Have you more for my brother?"

"Yes, sir," the friend answered. "Give it him betimes, then," Ridley replied, "lest ye be too late."

The fire was then brought. To the last moment Ridley was troubled about the leases, and bound as he was, he entreated Lord Williams to intercede with the Queen about them.

"I will remember your suit," Lord Williams answered. The lighted torch was then applied to the fagots. "Be of good comfort, Master Ridley," Latimer cried at the crackling of the flames. "Play the man; we shall on this day light such a candle, by God's grace, in England, as I trust shall never be put out."

"*In manus tuas Domine commendo spiritum meum,*" cried Ridley. "*Domine, recipe spiritum meum.*"

"O Father of Heaven," said Latimer, on the other side, "receive my soul."

Latimer died first; as the flame blazed up about him, he bathed his hands in it, and stroked his face. The powder exploded and he became instantly insensible.

His companion was less fortunate. The sticks had been piled too thickly over the gorse that was under them; the fire smouldered round his legs, and the sensation of suffering was unusually protracted. "I cannot burn," he called; "Lord have mercy on me; let the fire come to me; I cannot burn." His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last some one lifted the pile with "a bill," and let in the air; the red tongues of fire shot up fiercely, Ridley wrestled himself into the middle of them, and the powder did its work.

INDIVIDUAL WORK.

ONE man! What new strength does his arrival infuse into thousands; whether of a kingdom, an army, or a church! His name is a rallying word for nations.

Once, at least, in Scotland it was found so. Nearly three centuries ago, at one critical period, the Reformation seemed arrested. The torch which had been lighted, and which, shaken by the breeze of the North, had flung its sparkles over the land, was seen lying on the ground, as if ready to be quenched. The hand that had held it aloft so bravely had been driven from the kingdom. The enemy triumphed. The true hearted were dismayed. The priesthood of the old idolatry had assembled to devise measures for treading out the sparks and for replacing the ancient shadows.

Suddenly the news went through the city, "John Knox is come!"

A vigorous pen has described the results of the unexpected tidings. "The cry arose everywhere, 'John Knox is come!' All the town came rushing into the streets; the old and the young, the lordly and the lowly, were seen mingling and marvelling together; all tasks of duty and servitude and pleasure were forsaken, the sickbeds of the dying were deserted, the priests abandoned their altars and masses, mothers set down their infants, and ran to inquire what had come to pass; travellers suddenly mounted and suddenly speeded into the country with the tidings. At every cottage door the inmates stood in clusters, silent and wondering, as horseman came following horseman, crying 'John Knox is come!' Barks that were departing bore up to tell others far at sea. The shepherds were called in from the hills; the warders on the castle, when at the sound of quickened feet approaching they challenged the comers, were answered, 'John Knox is come!' Studious men were roused from their books; nuns looked out fearful and inquiring, priests and friars were seen standing by themselves, shunned like lepers. The whole land was stirred as with the inspiration of some new element, and the hearts of the persecutors were withered."

It was the sound of one man's name that did all this; yes, and far more than all this has that one man's name continued to do for the land to which God gave him in his love—the land over which there still float the skirts of his wondrous mantle, as well as the echoes of his mighty name.

All great deeds in the church have been done by one man. All great eras in the church have been marked by the impress of one individual mind. Common eras are the product of many minds; great eras the product of one.

Such is God's method. Such is the way in which his purposes have hitherto developed themselves. Thus does he "hide pride from man" as he did from Israel, when he set aside the gathered hosts and put a sling into the hands of the young shepherd of Bethlehem, bidding him go forth against the giant in "the irresistible might of weakness."

It is not bands of men, nor confederated nations, nor proud alliances, that have done great things for the world; it is solitary individuals,

wielding simply, but in earnest, the force of their own individual minds, bringing to bear upon every one around them the power of that special gift with which God has endowed them.

It is not large associations, wealthy societies, or well-knit combinations, with the vast machinery which these can call into play, that have wrought great things for the church of God and won victories to be remembered over her enemies; it is individual men, like Luther, or Calvin, or Knox.

Frequently and impressively has God taught us this lesson. Shall it be lost? Shall we not learn the power of single minds? Shall we not learn God's preference for this way of working? When God has need of the fire to do his work in the material world, he does not fill the blue vault with devouring flame—he gathers up its strength into one fiery bolt, and launches it with overpowering force against the rock, or the forest, or the tower. So does he work in the church. We have seen him thus working, and our fathers have told us of such mighty acts in the days of old. To recall these things is needful. We are in danger of losing sight of God's order. We are exposed in no small degree to the temptation of distrusting individual effort, and of placing our confidence entirely in association; as if the power of effecting great things must be in proportion to the greatness of the combination that wields that power. The Bible and church history have shown us the more excellent way. One man, filled with the Spirit and living in communion with the Almighty Jehovah, will be able to accomplish far greater things than the most perfect and extensive organizations can undertake. Such associations are useful in their way; but the doer of the work is the one man—the man of faith—the man who works in tranquil consciousness, not merely that he is doing the work of God, but that God is working in him, and for him, and through him.

We do not slight such organizations. Far from it. But we distrust them sometimes, being in danger of taking up a false position, and so of doing an unreal work; at least of seeming to do a work which can only be done by individual men. They are apt to blunt the feeling of personal responsibility, whilst appearing to afford the means of carrying it out.

That a man can do nothing save in connection with a society or scheme, is a ruinous fallacy—an idea forged by Satan for the purpose of cunningly counteracting God's great plan of operation. It sears the conscience. It puts the soul asleep. It checks the exercise of those special gifts which God makes use of in each of his own. It leads to a suppression of individualities, and so to an extraction of the very pith and point of personal character or mind. It makes us forget that we have a work to do which no man can do for us—nay, which no man can help us in doing—a work which God expects at our hands.

"I can do all things through Christ that strengtheneth me." It was thus that the apostle went forth alone to do the work of God. To sink the man in the society is at once our sin and our weakness; but to sink the man in Christ is our strength and our success. Only one thing can be permitted to absorb our personality, and that is the incarnate Son of God. Wrapped up in his righteousness, we stand before Jehovah accepted and complete. Identified with him we are recognized as

"partakers of the divine nature." So, girt with his might—nay filled with the Spirit of divine strength—we are equipped for any enterprise, be it the most difficult, or perilous, or vast, which the church of God was ever called upon to engage in. What is there that a man thus dwelt in by the Spirit of Christ, and walking in fellowship with God, need fear to undertake? What peril can he fear? what enemy can he flee from? what work need he shrink from? "God is with him, who can be against him?" "Strong in the grace that is in Christ Jesus," and leaning on the love that has bought and saved him, he goes forth to work or to fight for God, calmly and confidently, as the soldier to the battle-field, with well-proved weapons, not counting it possible that he can be baffled or overthrown.

There is work for all of us. And there is special work for each. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position, separate responsibilities, and a separate work—a work which, if I do it not, must be left undone. Not one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work, a greater work—but he cannot do *my* work. I must do it with these hands, or with these lips, which God has given me. I may do little or I may do much. That matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfill God's end in making me what I am, and more truly glorify his name than if I were either going out of my sphere to do the work of another, or calling in another into my sphere to do my work for me.

PRAYER FOR A PASTOR.

IF, at the outset and onward, it is the leading desire with a people that an admiring crowd should be drawn to their places of worship, a place for the worship of the preacher rather than of his Master; if they would have oxen and garlands brought to the gates of the city; if they would have beautiful things and smooth things prophesied; if they would have opiate divinity, and would move on respectably and comfortably in the broad way, they may expect to be gratified. If their taste and moral sense sink so low as to allow of their tolerating a public actor, they have only to restrain prayer, and God will be likely to let them have one capable of such things: their pulpit will be transformed into a platform, and the house of God into a house of man. Who is the best parishioner? Not the one most cordial in his greeting, most respectful in his bearing, most cheerful in his pecuniary portion of support; but the one who daily and earnestly commends his pastor to the God of all grace; who never sees him pass up the aisle, or rise in the pulpit, without breathing a devout ejaculation for him. Such are the Aarons and Hurs of the Lord's host.—*Thompson's Mercy Seat.*

NATIONAL PERSONALITY.*

In the discussions that have taken place on the subject of National Reformation, the question has arisen whether personality belongs to a nation. Those who are opposed to the movement in favor of making the United States a Christian nation, have hit on the assumption embodied in the negative, as a triumphant refutation of all the arguments that are offered on the other side. This manifests no little sbrewdness and tact. If it cannot be shown that a nation is a person, then all attempts to reform it are idle. Where there is no personality, there can be neither moral good nor evil.

To avoid all ambiguity, I shall call that attribute of a nation about which the inquiry is, social personality, and that to which it belongs a social person. Is a nation, is the United States, a social person? I answer, it is, and proceed to give the proof.

It is proper just here to inquire, what constitutes personality? It is something that does not belong to inanimate creatures; neither does it belong to brutes. We never call any of either of those classes, persons. It does belong to men. We call a man, a woman or a child, a person. Personality distinguishes a man from the lower creation. I apprehend that personality includes the three attributes of *reason*, *will* and *accountability*. And these three are inseparable. Where any one of them is, there are the other two; where one is wanting, all are wanting.

I. A nation has reason, will and accountability, apart from these properties in each individual. The President of the United States is the head of the nation. He is a public person, occupying a position distinct from every other man. He is entrusted with important interests—the interests of the nation. In considering what is for the good of the whole people, he does not think of himself as an individual, but of the whole as a unit. He knows that the welfare of the nation depends on the wisdom of his official acts, and he studies to do what will accomplish the good of all.

And thus having ascertained what it is best to do, he wills to do it. It may require of him personal sacrifice, it may occasion the loss of friends, but his intelligence as the head of the nation points to that as the best course, his will consents, and the course is taken.

Now in all this process, it is the nation reasoning and willing by its constituted representative. If these were individual acts, then any person in the nation could do them. What is competent to one individual person, is competent to every individual; but these belong to only one man in the nation, and to him only because he is the supreme magistrate—the head of the nation.

But accountability is another attribute of a person. For what a rational being wills to do, he is responsible.

Is a nation accountable for the acts of its ruler? Common sense says that it is; and facts prove it. If the President does an unwise thing, the nation suffers the consequences of the wrong. The mismanage-

* The substance of a Lecture read to the students in the course of Theological instruction. The importance of the subject seems to warrant its publication at the present time.

ment of President Buchanan, as a proximate case, brought the civil war on this country. Personally, it is doubtful if the President suffered as much from that great calamity as many an individual that was not in the remotest degree connected with its cause. The nation acted through its chief magistrate, and the whole nation, in the loss of life and treasure, has shown that it was responsible for his misdeeds. The nation deliberately willed to pursue a wrong course, and God made it feel the just deserving of its sin.

II. We can reason from analogy in favor of the point before us. There are corporations created by law. The very name, corporation, from the Latin *corpus*, suggests a body, an important part of a human person. Take, for instance, a company incorporated for banking purposes. The law prescribes what that corporation must be—its business, its officers, the amount of capital, &c. When the company accepts of these requirements and gives notice to the proper authority, it becomes a corporation—a person created by law, and known as a person in law. That corporation can reason and will and act through its directors, and as a corporation it is accountable to the authority that created it. If it violates its charter, it can be dissolved. The law cannot go beyond this to deal with the individuals composing the body. If it become insolvent its assets can be applied to the use of the creditors, but the property of the individuals is beyond the reach of the law to be used to pay the debt of the company.

In this we can see a social person, the creature of human law, entirely distinct from the individual that is a constituent part of that person.

But will the analogy hold in regard to a nation? We affirm, it will. The reasoning is *a minori*. If human law can create a social person, much more a divine law. A nation is a moral person created by God, the one Lawgiver. He has so constituted men that their social principles, their mutual interests and their common duties bring them together in social organizations; and in his word he has declared that it is his will that they should thus unite and form a government. Here there is a corporation and a charter received from God himself, and surely a charter from such a source cannot be more limited in the attributes it confers and the duties it enjoins, than a charter received from a merely human legislator.

III. Nations deal with each other as persons. If an individual violate international law, redress is not demanded from the transgressor, but from the nation to which he belongs. We all remember the case of the capture of Slidell and Mason, about the beginning of the late war, by an American vessel, on board a British vessel. Had the American commander been killed and his vessel sunk into the depths of the ocean, the offence against England would not have been atoned for. It was the American nation that committed the aggression, and it was the British nation that was aggrieved. The commanders of the two vessels respectively were lost sight of. The quarrel rose to a higher plane. Two social persons stood face to face, and unless diplomacy had effected pacification, the resources and strength of both nations would have been required to settle, in deadly struggle, the question involving national rights and national honor

IV. The personality of nations is recognized in those treaties made between them, that extend beyond the age of the individuals composing the nations when they are made. If a nation, as such, does not possess the attributes of a person distinct from the individuals, then these treaties would bind only the individuals, and would be worthless when they cease to exist. But the organization, the body politic, continues in the constant succession of its members, and the obligation binds it, though those members never gave their assent to the agreement.

V. It is on the principle of social personality that judgments are inflicted on nations. I adduce two instances from Scripture narrative, as proof of this.

In 2 Sam. 21 : 1, we read that there was "a famine in the days of David three years, year after year ; and David inquired of the Lord. And the Lord answered : It is for Saul and for his bloody house, because he slew the Gibeonites." From vs. 2 we learn the moral cause of this visitation. "The children of Israel had sworn to the Gibeonites, and Saul sought to slay them in his zeal to the children of Israel and Judah." The transaction here referred to, recorded in Joshua 9, took place more than four hundred years previous. The Israelitish nation, by Saul its king, had violated the covenant made long before ; Saul was now dead, and the administration of the government was in the hands of David. But there had been a gross violation of national faith, solemnly pledged centuries before. The pledge was given by the body politic ; long after, it was broken by that same body, and under a succeeding administration, God demanded and took vengeance on it. It was a person that sinned, and it was a person, the national person, that suffered in the three successive years of famine.

Again, turning to 1 Chron. 21 : 1-7, we read that "Satan stood up against Israel, and provoked David to number Israel ; and God was displeased with this thing, and therefore he smote Israel." The sin was committed by David, in opposition to the remonstrance of Joab. But David was king of Israel. It was not a private, but an official act—the act of the nation by its ruler. Hence we learn that "God smote Israel for this thing." He "sent a pestilence on Israel, and there fell of Israel seventy thousand men" (vs. 14).

Now why were the people so severely visited for the sin of their king ? There is but one intelligent answer to this question. It was the nation that sinned, and the nation was punished. And this true view of the matter, David himself seems to have overlooked. In vs. 17 he says : "I it is that have sinned, and done evil indeed ; but as for these sheep, what have they done ?" There is no doubt that in the general calamity, households were visited for their family sins, and individuals for their individual sins ; but as a national judgment it fell first, and with the greatest severity, on the king, and on the nation as represented by him, in the large diminution by death of the subjects, the strength and glory of the nation.

VI. On no other principle than this, can the sin of covenant-breaking be charged on a people who have violated the federal engagements made with their fathers. In Jer. 11 : 4, 5, God spoke to his people in these words : "Cursed be the man that obeyeth not the words of this

covenant, which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you." The allusion here is to the transaction in Ex. 19:3-8. Almost five centuries had passed away, when, in regard to this engagement, God said, by Jeremiah, chap. 11: 10-12, "The house of Israel and the house of Judah have broken my covenant which I made with their fathers; therefore thus saith the Lord, Behold, I will bring evil upon them which they shall not be able to escape." It was the same social person to whom Jeremiah delivered the message of God, that had covenanted under the direction of Moses, at the base of Mount Sinai.

VII. Criticism lends its aid to sustain our position. In Psalm 33: 12, it is said, "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance;" and in Psalm 9: 17, "The wicked shall be turned into hell, and all the nations that forget God." The word rendered "nation" and "nations," in those passages, is from the same root with another that means "body." See, *inter alia*, Gen. 47: 18; Neh. 9: 37. In these and other places the word bodies means persons. The verb, the root of the word, signifies to bring together. It follows that a nation is a body politic, a person. And in the above quoted texts, two distinct classes are mentioned; the first, "nation" and "people," distinguishing the community into the social person, and the individuals of which it is constituted. In the latter text, "wicked men," and "nations that forget God," are specified, and the just judgment of God on both is declared. The wicked—wicked men—shall be turned into hell; and "the nations that forget God." The proper supplement, in the last clause, must correspond with the subject of the sentence. The meaning is, that wicked men, and wicked nations, shall be destroyed, each according to its nature.

VIII. I add a proof from the fact that God, in his word, recognizes the personality of nations in speaking of them. I adduce one out of a multitude of instances; Isa. 19: 24, 25: "In that day shall Israel be third with Egypt and with Assyria, even a blessing in the land, whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel, mine inheritance."

There are a few corollaries from the truth now proved, that I will merely state:

1. When a people, brought together by their social principles, mutual interests and common duties, constitute an independent national organization, that is a social person, and is a subject of the moral government of God.
2. That an organization based on an outrage of social feelings, at war with mutual interests and violating common duties, is not a government, but a usurpation. It is not a moral subject of God, and not a member of the family of nations. Of this kind, is a band of robbers or murderers.
3. That an organization may have the elements of a nation, and be such in fact, and yet be in rebellion against God, and be dealt with in his righteous judgment.

4. That with a nation in such a relation to God, Christians cannot incorporate.

5. That in order to constitute a nation such as Christians can incorporate with, it must be organized on the principles laid down in the Bible, own God as the source of power, and be in professed allegiance to Christ as King of nations.

6. That to a nation that possesses the elements of a social person, though it lack the moral attributes of a scriptural institution, Christians may be in subjection for wrath's sake, obeying its righteous laws, and bearing the common burdens.

7. That to a nation that possesses the requisite moral attributes, Christians are to be in subjection for conscience's sake, out of regard to the authority of God.

THE PULPIT AND PLATFORM—WHICH ?

WE have read with some interest an article in the February number of the magazine entitled, "The pulpit, not the platform, the way to reform the nation." We presume the author is a preacher of the word, not simply from the initials signed, but from the earnest and hearty defence of the pulpit, of which he is no doubt an occupant. The article gives evidence that its author is an advocate of National Reform, and his anxiety is to know, how can this be best promoted? how is the nation to learn its duty? in what way is it to be instructed? to whom must it be indebted if it "breaks off its sins by righteousness?" This certainly is a practical question, and the author deserves credit for stating his opinion in a candid, straightforward manner, and if holding an opinion peculiarly his own, intends no unkindness to those who differ with him. One reason for this difference of opinion with regard to the pulpit and platform, may be owing, not to any real difference between pulpit and platform as places whence to declare the truth, but because persons will be in favor of that with which they are best acquainted—with which they are most familiar. One who occupies the pulpit only, and fills it too with dignity and honor and usefulness, will deem it the grand instrumentality by which the nation is to be converted to God; while another who is at home on the platform as well as in the pulpit, will be willing to look favorably on claims of both, and seek help of both in bringing about the same grand, beneficent result. The author of this article ought to stand by and defend the pulpit, if he finds this his tower of strength; but if another can use the platform for the same purpose, and for the advocacy of the same truths, who would like to gag his lips or tie his limbs?

On reading this article we were reminded of David's interview with Ahimelech, the priest at Nob. David had fled away in such haste from Saul, that he had left behind him his weapons. David asked the priest if he could not supply him with a sword or spear. There was but one weapon in his possession, and he hesitated to offer him that, for it had been the sword of Goliath—it had belonged to the uncircumcised—it had been used for bad purposes. "There is none like it," said David, "give it me." If on other occasions it had done bad service, and had been in bad hands, he proposed now to put it to a

better use and make it do good service. If it had spilled the blood of Israelites in the past, this is just the instrument with which to open the veins of the Philistines in time to come. It would indeed look badly for grave elders and doctors of divinity to be seated in an opera house or theatre, if Booth or Forrest or Jefferson were on the stage; but will the "vice and immorality" that belong to their persons and their acts cling to carpet and canvas, and board and seat? Does not the vice of the theatre go out at the door when the person of the actor or of the spectator goes out at the door? Is there anything sacred in brick and mortar? Would it not be a very pleasant thing to see those same seats of immorality filled by those who usually have filled them for other than good purposes, while any champion of truth, whether or not in sacred orders, would declare "Jesus and the Resurrection?" "I came to call not the righteous, but sinners to repentance." If we remember rightly, the charge against Christ was, that "he ate with publicans and sinners."

The whole drift of the article in question seems to proceed on the idea that ministers of the word are to confine their efforts almost exclusively to the pulpit, and that a very small portion of Christ's claims can be presented from any other quarter. Far be it from us to speak lightly of what has been achieved in the past by those who occupied the sacred desk, or to underrate the importance of the pulpit of to-day in our own land. But has the pulpit always been faithful? Was it to the pulpit of this land that the slave owed his freedom? If there had been no platform on which Garrison and Phillips could stand side by side with Cheever and Beecher, we are inclined to think the year of jubilee would not yet have come. There is one point in the above article which cannot and ought not to be overlooked. The writer says, "On the world's own chosen field the cause of Christ may suffer by the discussions of the platform—that there is danger of reformers being worsted in the field of controversy." Now if the claims of Christ to universal rule cannot be defended against judicial lore and legal scholarship, this might be a reason why they ought to be presented from the pulpit to men who have grown old in their belief, or if not believed they would have no chance to deny. Daniel Webster said the pulpit had the advantage of the bar, for the speaker in the former could state what he pleased, and would remain uncontradicted; and so we shall continue to declare this truth only from our pulpits, on and on, because here we will provoke no ridicule and fear no contradiction. Confine attention to those who have heard this truth and have believed it since they left their mother's knee, and let the world rest still in darkness, lest the truth will not stand the test of criticism, and lest the defenders of the right cannot stand their ground. We would not like to preach in the pulpit anything by which we could not stand when out of it.

There is a reference to Elijah in the above article, and his conduct is quoted as a pattern for us in dealing with National Reform. Let us see what this was. He thought himself alone, but wished in every way to promote the one great aim he ever had in view, the worship of the one true God. And so he asked all the prophets of ~~Bas~~ from Dan to Beersheba to meet him in convention, and that the people might also listen to the discussion, and note the proceedings, a

mountain-top was chosen as the place of meeting. A full, fair, open, candid trial was to be had ; and if Baal were God, let him be served, but if the Lord were God, he must be worshipped. This advocate of National Reform gave his opponents every advantage—he allowed them to open the proceedings, and to occupy nearly the whole of the time, and did not attempt to make his defence until they were entirely done. If the Elijahs of our day are to convince the people that the Lord alone is God, let them get by all means as many of the prophets of Baal together as can be congregated in open field or village church or town hall, and the loyal to truth need never fear the enthronement of Baal. Paul is looked to as very good authority on this question ; theoretically, at least, he is sound, as his 13th of the Romans gives evidence. Where do we find him laboring in the work of National Reform ? He is in Athens, he is in the Areopagus—his auditors are Stoics and Epicureans. His subject was the sovereignty of Jesus Christ. One convert was Dionysius the Areopagite. If this “ setter forth of strange gods ” had thought it unclerical to occupy Mars Hill, where many a “ babbler ” before and after him had stood, the 17th of the Acts could not have been written. If the platform of the Areopagus was offered him, would Paul stop to ask what kind of performances are usually held here ? Personal contact with the multitude carried the truth to heathen lands and to heathen minds. No conquests can be made except by aggressive movements. The first emperor did not tarry within the walls of his own capitol. He left behind him the Rhine and the Alps ; watched the movements of his legions with his own eye at Ulm ; marshalled his battallions at Austerlitz ; led the advance amid winter’s cold beyond the Niemen. . . . Until the friends of truth manifest this aggressiveness in the spiritual world we need not expect any movement to be successful or men to be won. Luther did not entrench himself behind his pulpit, but met his enemies on their own ground, and foiled them in argument in densely crowded Diets, circulated tracts, and nailed them to church doors. We have all read in Scottish history of the timely arrival of John Knox at Edinburgh on the 2d of May, 1559. He had come in all haste from Dieppe, where he had taken shipping, so as to stand by his brethren now on trial before the Provincial Council. The word that he had “ slept last night in Edinburgh,” broke up the council. Where do we find him ? At Edinburgh, at Stirling, at St. Andrew’s, at Dundee. He aroused the nation to a sense of its danger. How are we ministers of the word now known ? By some peculiarity of dress, certain style of garment with the invariable color. We emerge once a week from obscurity, get behind a desk and recite or declaim certain things, all very true in themselves. But these distinctive principles have been heard, and have been believed by those who hear us, since they began to repeat the Lord’s Prayer, or recite the catechism. The heathen complained of the apostles, that “ these men who have turned the world upside down are come hither also,” while the disciples of Christ now will build a sanctuary on a certain street or court, and there are many who can see it every day from their windows and yet do not know to what denomination it belongs. Our truth is taught clearly enough in creed, but is not known by word and action of living witnesses.

Now we can see clearly why it is absolutely necessary to go outside of our churches in the advancement of this cause which we all have so much at heart. Our congregations are already enlightened, but there are thousands who have never heard of us as a denomination, and who have never heard of her distinctive creed. Can men be blamed for not believing in the Christianizing of the constitution, and the subjection of this land to His law, if they have never heard the reasons why these objects are sought? Church doors are open, and pews are free, but these uninstructed are not there. Must we not go to them; meet them in general assemblies by delegates; meet them in state and national conventions; ask the signing of petitions, and place organs devoted to this cause upon their tables and desks, and wish God-speed to those who have the ability and willingness by tongue and pen to defend the truth. We have no reason to be discouraged when such men as Judge Strong, Taylor Lewis, and a host of others, are committed so thoroughly and loyally to this cause. And may God hasten the day when "we shall see eye to eye, sing with the same voice, and the Lord shall bring again Zion."

W. P. JOHNSTON.

THE LAW OF LIBEL.

A SUBSCRIBER requests an answer to the following inquiries:

- I. What is the law of the church in regard to a private member libelling a minister?
- II. Before what court must a libel or a complaint be brought?
- III. When a complaint is made, must charges be specified?
- IV. Must a libel upon a minister be transferred by session?
- V. When a session refuses to transfer, what course should be adopted?

The Book of Discipline is sufficiently explicit in regard to "processes on account of scandal," &c.—pp. 68-79, edition of 1863.

I. Any member can libel a minister.

II. "The presbytery, in case of ministers, * * is the competent authority to commence and finish a process for scandal." p. 70.

III. "When a process is entered at the instance of a person or persons, such person or persons shall present to the judicatory a written statement containing the charge, the time and place of the offence, and the names of *all* the witnesses." "These, the judicatory * * * shall put into the form of a libel." p. 72.

The difference between "making a complaint" and "entering a process," *i. e.* libelling, is simply this: In the latter case the accuser becomes a party, and so "is liable to censure, if on investigation it appears that he has acted from malicious motives in making his accusation." p. 71. In the former case the court, session or presbytery, commences the process (p. 71), and really is the accuser. p. 72. The one who makes the complaint is responsible only "for the truth of the charge." p. 72.

IV. No. See II.

V. Protest and appeal to presbytery.

The only difference between the trial of a minister and a private member, is in the court in which the trial takes place. In all other respects the rules and regulations are the same.

MISSIONARY.

SYRIAN MISSION.

LETTER FROM MISS CRAWFORD.

THE church will be glad to read the subjoined letter from Miss Crawford, and will be interested in her account of the Girls' School in Lat-akiyeh. Miss C. is an indefatigable teacher, and is laboring with earnest zeal and devotion on behalf of the degraded women of Syria. We ask for her and her precious charge the sympathy, prayers and support of the whole church, and especially of our Christian women. Like the beloved Persis, she labors much in the Lord. W.

LATAKIYEH, January 8th, 1870.

REV. S. O. WYLIE: *Dear Brother*—In compliance with your request, I shall endeavor to give you some account of the work in connection with the Girls' School.

On the first of October, 1868, we commenced in the Mission House with four scholars—one the daughter of our teacher in Idlib (a good girl, who had been taught to read by her father, and whose earnest desire was, and is, to prepare herself for future usefulness in the mission work); two were nominal Protestants, and one a Maronite Catholic.

In the beginning of 1869 this number had increased to nine, representatives of all the sects in Syria except the Fellahin. About a month before the Easter Feast, a sudden zeal seized some young ladies, married and unmarried, to learn to read, and the number of scholars suddenly increased to twenty. As we feared, it was but a temporary outburst, and when the feast came round (*the* feast among one hundred and fifty-eight on the calendar of the Greek Church), when it is a sin to be "punished by the judges," to attend to any worldly concern except eating and visiting, their zeal waned, and we were left with the same number we had before, though not all the same girls. In this way it fluctuated, never going below the nine, and with but five remaining until the close of the session. In all, there had been thirty-one in the school during the session, and we can say, that no matter how short the stay, every one heard truth sufficient to save her soul, if blessed by the Spirit of God.

During the vacation we managed to keep up a Sabbath class, which we had vainly endeavored to do before, and which it has been impossible to do since.

On the first of October, 1869, the school resumed with seventeen scholars, three of the original four remaining (one having left the place with her family), and three others who had been in school a short time before; the remainder all new. This number has increased to twenty-eight, and would be more, but as a native assistant cannot be procured, this number is quite as many as a foreigner may be supposed to be equal to the task of teaching, in a language which Arabs themselves say not even an angel from heaven can learn perfectly.

By three months of the hardest work, we have succeeded in breaking these into, at least, tolerable deportment on the premises. The first month, they were never left alone without a hand-to-fist fight

transpiring; and sometimes it was as good as a bargain to restrain an outbreak in my very presence. With envy, hatred, lying, swearing and filthy conversation, they vexed my unrighteous soul from day to day, until often ready to desert the whole business. But by the blessing of God, an outward change, at least, has taken place. They can be left without a quarrel to settle on the return. The outward manifestation of envy is restrained some; they tell the truth sometimes, and an oath is rarely heard. They are making progress in sewing, writing and reading. Mrs. Matheny has taught them to sing several psalms, and their friends' testimony is, that they go about their houses singing these words of praise to God; and no doubt they will be heard and remembered by many who would never hear a word of truth in any other way. By repeating, after having repeated to them, the lowest class have learned several verses from the Testament, two of the commandments, and several of the questions in Brown's Catechism, besides being able to answer questions on the story of the Fall, and the birth and death of our Saviour—the next class, about two-thirds of the little catechism and the most of the commandments, in the same way. Others who read some, have completed the catechism and commandments, and learned the first chapter of Matthew, with the parable of the Prodigal Son. Two have committed, in excess of this, twenty questions of the Shorter Catechism, and four, who have been longest in the school, have nearly finished it, with a number of chapters.

Three, of which two have learned to read in the school, are now studying grammar, geography and arithmetic, and two, to whom we look forward to having for teachers, English.

On the whole, the present condition of our school is exceedingly encouraging. We cannot say that a saving change has passed upon any, but even of that we are led at times to hope, in the case of one or two. But they all have the first requisite—a knowledge of the way of salvation—waiting but for the outpouring of the Spirit, to produce a glorious harvest. Pray for us.

Yours, in Jesus,

BECCIE CRAWFORD.

KANSAS MISSION.

MR. WILLS—*Dear Sir*: Your communication of the 22d of last June, containing the request of the Central Board to me to occupy the Mission Station of North Jackson, Jackson county, in this State, was received in due time. I preached there one Sabbath per month during the summer. Some other ministers are expected to visit that place during the winter. There had been but little preaching of any kind in that locality prior to my visiting it. The inhabitants generally are orderly and peaceable citizens. A majority of them are immigrants from the Eastern States, and many of them attended the preaching of the word, apparently interested therein.

The brethren there have an interesting society, and they have organized an efficient Sabbath school, which is attended by a number of youth from the surrounding neighborhood. Some of these memor-

ized the entire Shorter Catechism in a few weeks. Seed is being sown which may bring forth fruit in after days.

There are seven families of Covenanters settled there. Others have purchased land with a view to moving there in the spring. The country is pleasant, land is good and cheap, and the prospects are encouraging.

In my own locality, here at Winchester, I have been laboring as usual. I preach the word in the villages and in the region round about. Our numbers are still increasing. Our new church edifice, which was commenced late last fall, is now enclosed and ready for plastering, which we expect to have done as soon as the spring opens up. This is a good substantial frame building, 36 by 60 feet, and of the best pine lumber. Through the good hand of our God upon us, we are enabled to provide ourselves with a commodious and respectable house of worship.

During the last summer we organized a Sabbath school, which is now in successful operation. There is an average attendance of seventy pupils. We have classes examined every Sabbath in the Bible, the Testimony and the three catechisms. The teachers have organized an association, which meets once per month for mutual improvement.

Yours, very truly,

JOSIAH DODDS.

WINCHESTER, KANSAS, Jan. 26, 1869.

MESSRS. EDITORS—I see you have published letters from members in different parts of the church, intended to give direction to members about to emigrate to the West. Allow me briefly to direct attention to a locality in Missouri, in which a few Covenanters have settled.

Sylvania is in the northwest corner of Dade county, Missouri, about 273 miles southwest of St. Louis. The soil is rich and gives good crops. The winters are mild and short. The country is peculiarly well adapted on this account to the raising of stock, as pasture is good almost the year round. Coal and timber both are plenty. Prairie land can be bought for \$5.00 per acre, and timber land from \$8.00 to \$10.00; improved farms from \$10.00 to \$16.00 per acre. The South Pacific rail road is within 30 miles of this place, and another is surveyed from St. Louis to Springfield.

There are at present seven Covenanters here, more are expected in the spring. Rev. Jas. Wallace has preached here for several Sabbaths in succession with great acceptance.*

The Central Board has given us encouragement to expect assistance from it. Persons intending to move West, and desiring to be in the reach of Covenanter influence, we think will lose nothing by coming to Sylvania.

H. M'CLUREY.

*From a private letter from Mr. Wallace, dated Sylvania, Mo., January 29, 1870, we make the following extract:—"I have remained longer here than I expected. An unusual interest has been awakened among some of the people. By invitation I have preached in some of the private houses of the old settlers and have had very interested audiences. I intend to remain two or three Sabbaths more. There is good reason to hope a congregation will grow up here. Several families are expected in the spring."

OBITUARY.

DIED, January 21, 1870, Mrs. MARGARET W. TORREY, a member of the 2d congregation, Philadelphia. To a naturally amiable and lovely character, there was added, in Mrs. Torrey, the higher beauty of a sincere and unobtrusive piety. She was a modest and humble Christian, and a "succorer of many." As she lived, so she died. Her latter end was light and peace. Com.

BOOK NOTICES.

FROM the Presbyterian Board of Publication, Chestnut street, Philadelphia, and Third avenue, Pittsburgh:

THE LITTLE STREET-SWEEPER.
FOOTSTEPS IN THE LIGHT.
TELL THE TRUTH, and other Stories.
THE SILVERSMITH OF JERUSALEM.
EDITH'S TWO ACCOUNT BOOKS.

All of the above belong to the Board's Series for Youth.

SEED THOUGHTS, OR SELECTIONS FROM CARYL'S EXPOSITION OF JOB, with an Introduction, by Rev. J. E. Rockwell, D. D.

FROM DAWN TO DARK IN ITALY. A Tale of the Reformation in the Sixteenth Century.

The design of the writer is to present a "faithful picture of a period the most eventful in the religious history of Italy, when the little light that had always lingered among the Vaudois in the recesses of the Alps, seemed rising and spreading on the horizon, toward a perfect day," "but which was gradually but surely quenched." The story, which is well written and interesting, is really a history. It is not fiction, but fact.

ADMIRAL COLIGNY AND THE RISE OF THE HUGUENOTS. By the Rev. W. M. Blackburn. Two volumes.

Professor Blackburn is the author of a number of historical works, all of which have been received with favor by the public. The one before us contains an account of the life of Admiral Coligny and the rise of the Huguenots. The period embraced is one deeply interesting to Protestant readers. These volumes deserve to be as well received as any by the same author that have preceded them.

From the United Presbyterian Board, Third avenue, Pittsburgh:

A PRESENT TO FAMILIES. A practical work on the Covenant of Grace, as given to Abraham. Designed to promote Family Religion. By Rev. Jno. Rankin.
THE BOW IN THE CLOUD, AND THE FIRST BEREAVEMENT. By Rev. J. R. Macduff D. D.

TRUE HAPPINESS, or The Excellence and Power of Early Religion. By J. G. Pike.
REPENTANCE, FALSE AND TRUE. Four Sermons, by Rev. Chas. Bradley.

The title pages of the above works indicate with sufficient plainness their character. We take pleasure in recommending them, and hope that a liberal patronage will warrant the Board to continue the publication of books of such excellence.

From R. Carter & Bros., 530 Broadway, New York, and for sale by R. S. Davis & Co., 198 Liberty street, Pittsburgh :

WORDS OF COMFORT FOR PARENTS BEREAVED OF LITTLE CHILDREN. Edited by Wm. Logan.

This is a collection from writers, English and foreign, in verse and prose, of passages calculated to comfort bereaved parents. The fact, that it has been commended by eminent clergymen, and passed through many editions in Great Britain is a sufficient commendation for the majority of readers. We think those passages which argue in favor of the salvation of all infants do not add to its excellence. That is a subject, the discussion of which can do no good, but is calculated to do harm.

THE SPIRIT OF LIFE ; or Scripture Testimony to the Divine Person and Work of the Holy Ghost. By E. H. Bickerstith.

In our busy age almost every great moral and indeed religious movement is made to depend entirely upon human instrumentality for its success. The necessity for the presence and power of the Holy Ghost is scarcely acknowledged. Indeed so seldom is the third person of the Godhead mentioned as the great power to work in the hearts of men, and bring about great reforms, that multitudes might say as did the Ephesians to Paul, "We have not so much as heard whether there be any Holy Ghost!" Works calculated to exalt in the minds of men the Spirit of God to his true place, such as the one under notice, we gladly welcome and heartily recommend.

LIGHT AND TRUTH ; or Bible Thoughts and Themes. The Acts and the larger Epistles. By Horatius Bonar, D. D.

The comments on the different texts selected are generally pertinent, judicious and practical. They are always brief. No person can read the work without being both entertained and instructed.

THE EARLIER YEARS OF OUR LORD'S LIFE ON EARTH. By the Rev. Wm. Hanna, D. D.

Of the "lives of Christ" it appears there is no end. Scarcely is one published till another is announced as soon to follow. The public is now waiting the appearance of Henry Ward Beecher's with considerable impatience, anxious to see what that unquestionably talented, but in the eyes of the great majority, most eccentric divine will make out of it. In the meantime we have the first volume of Dr. Hanna's "Life of Christ," comprising the earlier years of our Lord's life on earth—"an unencumbered, unartificial work." There is in it an entire absence of that parade of learning, which always characterizes the pedant. Dr. Hanna writes for the people, not for the learned alone, and so gives the results of his studies without any unnecessary display of learning. Indeed his only object is to weave into one connected narrative all the facts supplied by the four evangelists. In his first volume he has succeeded well. The highest commendation that can be given to any life of our Saviour, is, that the central figure is Christ, as he is presented in the gospels, and that all minor characters, all details of every kind, serve only to direct attention to the central figure. This to a very great extent can be said of Dr. Hanna's.

RECEIPTS OF THE NATIONAL REFORM FUND SINCE L A REPORT TO SYNOD.

1869.		
July 16.	Second Ref. Pres. cong., N. Y. city,	\$112 58
Sept. 22.	Wilkinsburg cong., per W. Wills,	13 37
Nov. 12.	Third R. P. cong., N. Y	118 44
" 23.	Baltimore cong.	16 00
" 24.	Middle Wheeling cong.	11 00
" "	Olathe, Kansas, per Rev. W. W. M'Millan,	16 60
" 25.	Topsham cong., per D. Lang,	13 00
" "	East Craftsbury cong., per Rev. A. W. Johnston,	10 00
" 30.	Cincinnati cong., per Rev. H. H. George,	40 78
" "	Second Miami cong., per D. Boyd,	25 00
" "	Stanton, Illinois, per Rev. John Middleton,	7 00
" "	Londonderry, O., per Rev. J. A. Thompson,	8 00
" "	Second cong., Philadelphia,	30 97
Dec. 1.	First cong., Philadelphia,	75 00
" "	Utica cong., per W. Stevenson,	15 30
" "	Sandy branch of Salem cong., per D. Gregg,	6 50
" 8.	Clarksburg cong., per J. Caldwell, Jr.	12 00
" 10.	Neilsburg branch of Oil Creek cong., per D. Reid,	5 62
" "	Collection in 1st cong., Newburg, N. Y., May 31st, per Rev. T. P. Stevenson,	34 49
" "	Pittsburgh cong., per S. M. Orr,	30 00
" "	Jonathan's Creek cong., per Rev. A. M'Farland,	10 00
" "	First cong., N. Y.	77 53
" "	Bethel cong., Illinois, per Rev. D. S. Faris,	25 00
" "	Tomika cong., per Rev. J. C. K. Faris,	4 50
" "	Muskingum cong., " "	12 50
" "	Union cong., per Rev. John Galbraith,	33 10
" "	Miller's Run, per R. J. George,	23 00
" "	Clarinda cong., per A. G. M'Keown,	10 30
" 12.	Hopkinton, Iowa, per Rev. A. M. Milligan,	30 00
" 13.	Third cong., Philadelphia,	17 50
" "	Boston cong., per Rev. W. Graham,	24 45
" 21.	Walton cong.,	20 00
" 24.	Rochester cong.	19 50
" 31.	Garrison, Ind., per Wm. Brown,	5 85
1870		
Jan. 13.	Beaver cong., per D. Gregg,	14 71
" 19.	Bear Run, per Wm. Brown,	2 10
" 22.	Grove Hill, per Rev. R. Hutcheson,	7 00
" "	Washington, Iowa, per J. M. Stevenson,	6 40
" "	Springfield, per Rev. J. J. M'Clurkin,	5 55
" "	Joseph Carson, Neilsburg, Pa.,	5 00
" "	York cong., per Rev. S. O. Wylie,	16 50

WM. W. KEYS, *Treasurer*,
418 Market street, Philadelphia.

RECEIPTS FOR DOMESTIC MISSION.

1870.		
Jan. 17.	Washington cong., Iowa, per Rev. J. M. Stevenson,	\$ 4 20
" 20.	Mrs. Emily D. Taggart, per Rev. J. M. Johnston,	10 00
" 25.	Church Hill cong., Ill., per Rev. D. S. Faris,	7 80
" 26.	Stanton cong., Ill., per Thos. Dripps,	3 75
Feb. 8.	Middle Wheeling cong., per A. M. Orr,	9 00
" "	Clarksburg, Pa., per Rev. J. A. Black,	10 00
" 9.	Utica cong., O., through Wm. Stevenson, per D. Gregg,	11 73
" "	Allegheny cong., Pa., per D. Gregg,	26 87
" 11.	Londonderry, O., per T. J. Blackwood,	9 00
" 12.	Bethel cong., Ill., per Rev. D. S. Faris,	15 08
" "	Topsham cong., per Jas. Wiggins, New York city,	17 65

\$125 08

DANIEL EUWER, *Treas.*

RECEIPTS FOR FOREIGN MISSION.

1870.

January 20,	Mrs. Nancy Renfrew, of Cononocheague, Pa., per D. B. Willson Licentiate.....	\$ 10 00
	Muskingum cong., Ohio, per Rev. J. C. K. Faris.....	\$28 60
	Tomika branch of do. per do.....	7 50
		31 00
	Sandusky cong., Ohio, per Wm. Reynolds.....	10 00
21,	2nd cong, New York City, per F. L. Walker....	815 52
22,	Rev. J. A. Thompson, Londonderry, Ohio, as a tenth	5 00
	Mr. Peoples, of do. a tenth per do.....	5 00
24,	Clarinda cong, Iowa, per Alex. McKeown.....	22 10
25,	Boston cong, Mass., per Rev. Wm. Graham.....	51 80
	Church Hill cong, Ill., per Rev. D. S. Faris.....	22 81
	A. Dodds, of Brookland cong, Pa.....	15 00
	Brookland branch of do, cong, per do.....	16 50
29,	White Lake cong, New York, per Wm. O. Fraser	16 50
February 1,	Monongahela cong, Pa., per J. W. Sproull.....	30 00
	D. McCaw, Canada, per do.....	3 25
2,	Sterling cong, New York, per John Hunter.....	53 60
3,	York cong, New York, per Rev. Saml. Bowden..	111 00
	Church Hill cong, additional per Rev. D. S. Faris.....	5 00
	Bethel cong, Ill., additional, per do.....	2 00
4,	1st cong, New York City, per W. H. Haslett \$155 92	
	Sabbath School of do. per do.....	86 59
		192 51
	Society that meets at the house of Jas. Best, of - Allegheny cong, per Rev. S. O. Wylie.....	28 00
	Robert Spear, of New Concord, Ohio, per do.....	1 00
5,	Coldenham cong, New York, per M. R. Fleming	23 09
7,	F. T. Shirerd, of Cambria, Ill., per D. Gregg.....	5 00
8,	Sunbury Society of Rev. Robt. Reed's cong, Pa., per Rev. Robert Reed.....	5 50
10,	Samuel Robinson, of Sharon, Iowa, per George Cunningham	10 00
	John Parker, of do. per do.....	8 00
	George Cunningham, of do. per do.....	10 00
11,	3d cong, of New York City, per Alex. McNeill, Ladies' Missionary Society of Monongahela, Pa. cong, per Maggie Elliott.....	577 50
	R. Thompson, of Monongahela cong, per J. Mc- Connell.....	26 00
	Mrs. Allsworth, of New Alexandria cong, per Rev. J. W. Sproull.....	5 00
	H. Bailey, of Knoxville, Ill., per do.....	4 00
12,	T. J. Blackwood, of Fairview, Ohio.....	2 00
15,	Mrs. Sarah E. Boal, of Westmoreland, Pa.....	2 00
18,	The Society meeting in the house of Mrs. Algeo, Allegheny, Pa., per Rev. S. O. Wylie.....	50 69
March 1,	Albia cong, Iowa, Rev. J. S. Love, per Jas. H. Love.....	17 00
10,	J. Humphrey, Canada, per Rev. J. W. Sproull.....	\$2 22
	A. Dumont, do. per do.....	1 12
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THE

Reformed Presbyterian and Covenanter.

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No. 4.

NATIONAL SUPPORT OF RELIGION—THE RELATION OF THE CHURCH TO THE STATE.

BY REV. DAVID SCOTT.

I PROPOSE to direct, in a series of articles, the attention of the readers of the *Reformed Presbyterian and Covenanter* to the duty of nations or civil communities to provide for the support of religious instruction within their jurisdictions. It may be useful to introduce the subject by an inquiry into the relation which should subsist between the parties. To this shall the present article be devoted.

It is of the utmost importance to a distinct and scriptural apprehension of the obligation of civil society to provide the means of religious instruction for the people, to have also a scriptural apprehension of the relation which the church and state ought to hold to each other.

To the want of just and accurate thoughts on this subject, arising chiefly from false opinions generally assumed and acted upon, is the hostility to ecclesiastical endowment in a great measure due. Either from ignorance of the spiritual character of the church, or preferring political supremacy at the expense of the church; or it may be a combination of these two causes, the church has been subjected, more or less, to the control, if not domination, of the state. Such is the relation which we find frequently subsisting between the parties. There is thus exemplified, in a less or greater departure from right principle, the relation which more ordinarily subsists between church and state, but which is not the relation that ought to exist. The national obligation has been generally discharged in a way that is utterly incapable of vindication—in a way most injurious to the independence and spirituality of the church. Hence a great part of the objections and difficulties with which church endowment has to contend. All objections based on this ground should be set aside. They are in fact irrelevant, because they lie not against the principle contended for, but against conditions and circumstances improperly introduced in the practical application of the principle. This is an abuse, and therefore should not be allowed to stand in the way of a proper application of the principle of endowment.

There are difficulties, arising from the imperfection of humanity, operating on the community as well as the individual—difficulties which I not only admit, but am solicitous that they should have their full weight. But at the same time I remind my readers that mere difficulties are not objections; that difficulties in the way of duty will not, to a rightly constituted mind, be a stumbling-block, either to the apprehension of the obligation itself as true, or its practical performance. Every duty has its difficulty; but it is wisdom to endeavor to overcome it. Is the thing required right? If so, this establishes the obligation, and difficulties should give way. I trust, as the subject proceeds, to be able to show that it is the duty of a civil community to provide for the religious instruction of the people.

Much of the opposition to church endowment may be traced, as has been stated, to prejudices growing, naturally enough, out of the unhallowed relation into which the church has been brought when endowed by the state. But that some nations have wronged the church, when professing to befriend her, can be no reason why other nations, acting according to the law and the testimony, may not befriend without injuring her.

The design of this paper is to disabuse the minds of its readers in regard to the improper relations into which the church has been generally brought when endowed. In other words, to present the thought in another form, namely, that the church may be endowed without subjecting her to any improper relation whatever. This is all the more necessary as much of the opposition is made on the assumed, though mistaken, ground, that endowment involves a "union of church and state." Whether this phrase might not be used in a sense no way offensive, is not for our present purpose a matter of any practical importance; for in its common use it implies a connection of the church with the state, unauthorized by scriptural authority, and incompatible with the scriptural character of the church.

The false relation has been carried by some far beyond the idea of "union;" by such the identity of church and state is maintained. A "Christian state," according to this extreme view, is a civil community in which the church is merged in the state, and has no separate existence in itself. This was the ground occupied by the learned Selden, and others, in the Westminster Assembly. On this point was made to hinge the whole question of the polity of the church. Selden maintained that she had no polity distinct from the state. On the other hand the Scottish deputation maintained the distinct and separate existence of the church, and her independence of the state as a spiritual society. It was on this point that George Gillespie obtained the most signal triumph over his great opponent Selden. He proved in the debate, to the satisfaction of the Assembly, that the O. T. church had an organization distinct from the state; and had a government, officers and laws of her own. Truth prevailed, and the presbyterian polity was adopted by the Assembly.

It may be instructive to review, briefly, the history of the relation of the church to the state, so ably and successfully opposed in the Westminster Assembly. Selden and his friends did not suggest the

idea of the identity of church and state; they only adopted a theory already made to their hands. We must go farther back to find its origin.

The nations of Europe, or nearly all of them, that became Protestant, acted on principles which involved the fact of the dependence of the ecclesiastical on the civil state. But we must go farther back, and seek in the antecedent reign of anti-Christ, if not in the same form at least substantially the same evil. For ages before the Reformation the Pope of Rome claimed and exercised, as the pretended vicar of Christ on earth, and head of the church, a lordly domination over the kings of the earth, and subjected the nations to his own ambitious purposes. When they cast off the yoke of anti-Christ, this assumption of papal authority ceased. Freed, as they now were, from the thralldom of Rome, the Protestant powers in Europe arrogated to themselves an authority over the church. Both, as each had the opportunity, subjected the other to its domination.

The eighth Henry of England usurped the headship of the church, as the Pope had before usurped a priestly domination over the nation. This unholy relation of church and state still continues. The king—or queen, as it may be—is the head of the Episcopal Church in England. Nor is this a merely nominal relation. For the ultimate appeal in doctrinal difficulties is to the king or queen in council. A notable example of this kind recently occurred in the case of the seven essayists, or rather of one of them tried to test the whole. A similar interference with the authority and independence of the church exists in the Protestant states of the Continent, where the church is, more or less, subjected to the state.

The Swiss reformer Zwingli gave shape and currency, by his authority, to this false idea—and that in the most offensive form. I give the idea of the reformer on this subject, as stated in the *North British Review* of September, 1868: "Withdraw the national church from all dependence on the bishop of Rome, and what would naturally ensue? The management of church affairs, appointment of pastors, &c., by the ruling council of the city, elected, theoretically at least, by the people themselves. This brought the whole conception of the visible church to the basis of a pure democracy. In every Christian state the people were the church; and church functionaries, legislative or executive, owed their powers ultimately to popular election or sanction; inasmuch as the highest state council of two hundred had the power of government for ecclesiastical purposes, which having no other ultimate law than the people's will and conscience, ought to be considered not apart from but in conjunction with their secular interests. Harmonizing as it did with the spirit of inquiry and scriptural study inculcated by Zwingli from the moment the cathedral pulpit, the dictum of the council's representative right of management in church affairs, made speedy way in the conviction of the Zurichers, and being formally proclaimed in the famous conferences of 1523, it became the foundation of the Helvetian or Zwinglian church."

"It was the same principle in which, allowing for differences in the political constitution of the state, the English reformation of Edward the sixth's reign was built."

"Zwingli believed that in his postulate of the identity of the church and state he held the true key to the religious reform, as well as to the restoration of confederate unity."

"This much, briefly, for the local and accidental obstacles to the realization of his principle of the identity of church and state. The inherent difficulties attending it, are those which have never ceased to attach to a similar conception when advanced in later times, whether by a Grotius, an Arnold or a Bunsen."

The name by which this unscriptural theory has been known in latter times is Erastianism. It was derived from Thomas Erastus, a physician, and fellow country-man of Zwingli. The latter was killed in battle, 1526; the former was born, 1530. I quote from the *Real Encyclopedia* of Herzog, the following account of this man, and the wide influence given to the theory by his instrumentality: "Not only on the sacrament was he strictly Zwinglian and anti-Calvinistic, but also on church power, government and discipline." And this is easily traced to the dogma of subjecting the church to the jurisdiction of state government. The writer just quoted adds: "Erastus is best known by his opposition to church government, and the presbyterial system. His fame now reached England, where in the 17th century arose a sect called Erastians. And to this day, both in England and Scotland, Erastianism is the name used to denote that system of thought which combats the autonomy"—self-government—"of the church, and seeks to subject the church to the state. Erastus himself regarded ecclesiastical excommunication as unscriptural and tyrannical, and was afraid that presbyteries, if permitted to exercise it, might become Romish hierarchies or Spanish inquisitions. Accordant with his views was the rule in Zurich, where the Christian magistrate governed the church in the name of the congregation."

Whatever influence this false theory may have exerted in various Protestant nations of Europe, it receives no authority, it finds no support in the word of God. It is of the earth, earthy! The doctrine taught in Scripture on this subject is, that the church and the state are distinct societies. The O. T. church had by divine appointment a government, officers and discipline of its own, distinct from the civil state. In the New Testament all this is anew recommitted to the church. See Rom. 12: 8; 1 Cor. 12: 28. For the exercise of civil rule, see Rom. 13: 1, 2. Church and state, each within its own sphere of action, is independent. The church has nothing to do with the exercise of civil authority—this belongs to the state; and the state has no right to assume authority over the church. Rightly understood, and honestly carried out in practice, there can be no collision between the powers; they are altogether different in character, and occupy distinct spheres of action. "My kingdom is not of this world."

If not always, it has at least been very generally, assumed in the controversy on this subject, by those opposed to church endowment, that Erastianism is more or less involved; that the fact of endowment is in itself Erastian. Were this true, the cause of endowment must be given up as untenable. In that case, I do not say that I would be compelled to waive the claim, but that I would most cheerfully abandon it altogether. But the offensive idea is not, even in its most modified

form, necessarily involved in church endowment. Proceeding on ground which I hold to be scriptural, the state may furnish the means of pecuniary support to the church, without interfering in any manner with her independence, or her distinct organization. And this becomes a certainty when we pass from the abstract discussion to the concrete fact. There may not only be, but Scripture records the fact, of such a relation of church and state where not the slightest taint of Erastianism had a place. The O. T. church was neither merged in the state, so as to be identical with it, nor improperly allied to it! For the truth thus exemplified—the independence of the church—our fathers nobly contended unto death.

Having by the preceding remarks cleared the way for the argument in behalf of church endowment, disembarassed of unscriptural theories falsely associated with it, I trespass on the patience of my readers for a few moments longer, while I point out the danger of a revival of Erastianism. It is urged at the present moment, as an important element in the progress and improvement of society, to secure a more intimate relation, if not identity, of church and state. It might well have been taken for granted that such relation, so utterly at variance with all that is taught in Scripture, as well as modern Christian thought, would find no one to maintain it, in the 19th century! The dogma of Zwingli, which one might have supposed would have been treated only as the enthusiastic dream of this truly great man, has of late been revived and urged by two of the most eminent men—while living—in Europe, Thomas Arnold of Rugby, and Baron Bunsen; the former a distinguished scholar, the latter not less distinguished as a scholar and diplomatist.

With such facts as these before us, it would be childish simplicity to imagine that the matured, though mistaken, thoughts of such men may not find a congenial soil in many minds in which they may germinate and grow. It may not be doubted that there are many who stand ready to follow the lead of these, and other like-minded men, who fondly anticipate the improvement of society by a consolidation of church and state. Nor would it be wise to suppose that Erastianism may not find a footing in our own land. In fact it has already been attempted in several instances. In the city of Chicago, during the past year, an Episcopal minister dissatisfied with the course of action pursued in his case by ecclesiastical authority, asked and obtained the interference of the civil magistrate, in the form of an injunction, restraining the ecclesiastical authority from further action in his case.

The intelligent friends of church endowment repudiate Erastianism in every form.

I shall consider in the next article the necessity of a public support of religion.

BISHOP COLENSO ON THE SUBSTITUTION OF CHRIST.

BY JOHN BROWN, A. M.

BISHOP COLENSO, in a note on Rom. 5: 6, says: "Once for all let it be stated distinctly, there is not a single passage in the whole of the New Testament, which supports the dogma of modern theology, that

our Lord died for our sins, in the sense of dying *instead of* us, dying *in our place*, or dying so as to bear the *punishment* or *penalty* of our sins. It is often said that he died *for us*, he died for *our sins*; but the Greek preposition, here rendered by 'for,' *never*, in any single instance, means 'in our stead,' but 'on behalf of,' as in this passage. The distinction is well shown in the following passage from Xenophon's *Anabasis*, 7: 9, 10: 'So Sentes inquired, What, would you be willing, Episthenes, to die (*hyper*) *on behalf of* this youth? And he, having stretched out his neck, said, Strike, if the youth bids it, and will feel obliged. Sentes went on to ask the youth if he should strike him (*anti*) *instead of* him.'

"In this extract, the first question is merely whether Episthenes would be willing to lay down his life in any way on behalf of the boy, not to die in his place. The use of the former preposition does not *exclude* the idea of the latter, but does not necessarily include it. In fact, Episthenes might have died in battle *on behalf of* the youth, and yet the youth be killed after all. If, therefore, in any other parts of Scripture, it were laid down distinctly that our Lord died *in our stead*, the 'for' in such expressions as that now before us would have to be interpreted accordingly. But the fact is that there is no such statement in the whole of Scripture. The common modern dogma has probably arisen from following the English version without due attention to the Greek original."

In the above extract Bishop Colenso emphatically denies that it is "distinctly stated in a single passage in the whole New Testament" that Christ died for us, "in the sense of dying *in the stead of* us, dying *in our place*, or dying so as to bear the *punishment* or *penalty* of our sins." He asserts that the Greek preposition (*hyper*) rendered "for" in Rom. 5: 6, means "*on behalf of*," and consequently that the passage ought to be translated, "For when we were yet without strength, in due time, Christ died *on behalf of* the ungodly." By a quotation from the *Anabasis* he illustrates the distinction between *hyper* and *anti*—the former meaning "*on behalf of*," the latter "*instead of*." He admits, however, that "the former preposition does not *exclude* the idea of the latter," though it "does not necessarily include it," and that "if in any other part of Scripture it were laid down distinctly that our Lord died *in our stead*, the 'for' in Rom. 5: 6, would have to be interpreted accordingly." Now, is the Bishop not aware that the preposition (*anti*) on which he lays so much stress, and which he himself translates *instead of* in quoting from the *Anabasis*, is the *very preposition* which occurs in Matt. 20: 28, in connection with the atonement? "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom (*anti*) *instead of* many." See also Mark 10: 54. Hence it follows—

1. That as the Bishop proves the proper meaning of *anti* to be "*instead of*," and as *anti* occurs in Matt. 20: 28, and Mark 10: 45, in connection with the death of Christ; *therefore*, these two passages of Scripture do support the doctrine "that our Lord died for our sins, in the sense of dying *instead of* us, dying *in our place*, or dying so as to bear the punishment or penalty of our sins."

2. That as according to the Bishop's admission, "the use of the former preposition" (hyper) "does not exclude the idea of the latter" (*anti*), and as in Matt. 20: 28, and Mark 10: 45, it is "laid down distinctly that our Lord died *in our stead*," therefore, on his own acknowledgment, "the 'for' in such expressions as that now before us (Rom. 5: 6) will have to be interpreted accordingly"—consequently, Rom. 5: 6, and all "*such expressions*," must be explained on the principle that Christ stood as the substitute of the guilty, and died in the room of sinners.

The Bishop thus inadvertently establishes the doctrine which he labors so earnestly to destroy. How successfully does he refute himself! "Our Rock is stronger than their rock, our enemies themselves being judges."

QUERIES AND ANSWER.

MESSRS. EDITORS—I wish to make a statement to you of an election lately had in this county, and ask you to answer some questions. The election was held for the purpose of raising \$85,000 to assist in building a rail road through the county, the above sum to be raised by taxation. The law under which the election was held calls for the legal voters of the county (that is, those born in the country twenty-one years of age and upwards, and those of foreign birth of the same age, &c., who have declared their intention by oath to become citizens of the United States in conformity with the laws of the United States on the subject of naturalization, &c.). I will transcribe one section of the law. "The proper judges and inspectors of elections in said county will organize and open the polls for such election at each voting place in said county, on day of , ascertaining the qualifications of voters in the same manner as required of them for general elections." In another section the right to challenge any one who is not known to be a legal voter is given. The only difference between this and any other general election is, that a special registry should not be required (that is, the voters would not be required to have themselves registered before voting, as at general elections). The State allows the rail road companies to run on the Sabbath, or does not prohibit them, and they do run when it is profitable for them to do so.

Now, the questions I wish you to answer (if possible in the April number) are the following:

1st. Is it right for Covenanters to vote at this election any more than at a general election?

2d. If we vote at this or any other election, do we thereby incorporate with the government?

3d. If voting at an election of this kind incorporates us with the government, does it not destroy our dissent and contradict our testimony?

I hope you will be so kind as to give us your views on this subject, and much oblige one who wishes to be a consistent Covenanter.

FROM A SUBSCRIBER.

The precise point of the above queries may be presented in the ques-

tion: Is a Covenanter by his dissent from the government excluded from all those privileges that are denied to an alien? The Covenanter is assumed to be a citizen by birth. Does fidelity to his principles require him to refuse to do what may be right in itself because a Covenanter who is of foreign birth is not allowed to do it?

We answer the question thus stated in the negative. Paul claimed exemption from scourging on account of being free born. It would not have altered the case if other Christians with him, not Roman citizens, were scourged. Dissenting from the government does not hinder from doing what is in itself right under the government. *Ref. Principles*, chap. 30, sec. 2: "It is the duty of Christians, for the sake of peace and order, and in humble resignation to God's good providence, to conform to the common regulations of society in things lawful." The inconsistency is not in voting for or against, pledging the county's credit to raise money to build a rail road. It is in submitting to an arbitrary requirement—the swearing of an oath of allegiance in order to have leave to vote. But this difficulty is not in the way of those who are citizens by birth. The fact that trains may run on the road on the Sabbath does not enter into the question. That might be a reason why they should vote against the measure.

There is a wide difference between exercising the right of citizenship under the direction of a legislative act and exercising it under a constitutional provision. In the latter case the person voting is identified with the constitution and is engaged in its administration. But in voting in regard to a merely local matter, under the requirements of a law enacted for the occasion, there is no such identification. The requirement of citizenship was a convenient regulation that so far as we can see might have been omitted without any violence to the constitution of either the State or of the United States.

Our duty in regard to the government is susceptible of an easy simplification. Whatever act homologates the government and identifies with it is inconsistent with our dissent. Voting for officers who have to swear allegiance to the government is of this kind, because in our voting for a candidate we employ him as our agent to act for us, and what he does for us we do by him, and are morally accountable for whatever he does that is wrong while acting as our representative. If it be wrong for us to take the oath of allegiance, it is wrong for him to do so, and wrong for us to appoint him to do so. And if his taking the oath brings him into identification with the government, it does the same with us, whose agent he is and by whose appointment he acts.

We think we have answered the queries propounded without taking them up one by one. But we have further to say, that while voting in the case referred to may be lawful, it may not be expedient. If it should prove a stumbling-block to any, it would be better to let those who elect officers, elect in this case also. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8: 13.

NATIONAL REFORM IN 1789.

WE have always believed that the omission of the name of God and of Christ in the Constitution of the United States was not the result of neglect, but intentional, and that at the time of its adoption, the omission was noticed and regretted by many professing Christians. Did some one who has the time and opportunity carefully examine the literature of that period, and especially the proceedings of the different religious bodies, we feel very confident it could be established, beyond a doubt, that this nation is godless, not by accident, but by choice. One result of the agitation of the National Reform movement now, is to bring to light important documents long since forgotten, yet which are of great present value, as bearing directly on this point.

In the *Pittsburgh Commercial*, of March 7th, there was published a sermon preached on the day preceding by Rev. F. A. Noble, of the Third Presbyterian church, on the subject of the recognition of God in the Federal Constitution. The sermon is candid and able. We do not remember to have seen a more forcible presentation of the views of those who oppose the movement. No one can question the earnestness and sincerity of the speaker, however much he may object to the positions taken or the arguments advanced to sustain them. Our object in referring to the sermon is not for the purpose of answering the arguments, which, to our readers, is unnecessary, but to make an extract, from which it will be seen that as early as October 28, 1789, the question now agitating the American people was discussed, and an effort made to secure some explicit acknowledgment of the only true God and his Christ, the omission of which was regarded as a grave defect. After having stated the object of the National Association, Mr. Noble proceeds to show this is not a new question.

"From the outset of the government, in its existing form, there have been those who deeply regretted the absence of all reference to the Christian religion in our great national compact. In an 'Address of the South Presbytery Eastward in Massachusetts and New Hampshire,' bearing date 'Newburyport, Oct. 28, 1789,' 'To George Washington, President of the United States,' congratulating him on his recent 'unanimous election to the highest office a nation can bestow,' occurs the following language: 'Among these (defects in the original plan)' we never considered the want of a religious test, that grand engine of persecution in every tyrant's hand; but we should not have been alone in rejoicing to have seen some *explicit* acknowledgment of the only true God, and Jesus Christ whom he has sent, inserted somewhere in the *Magna Charta* of our country.' Washington's reply, interesting and instructive in itself, is exceedingly pertinent to this discussion: 'The tribute of thanksgiving which you offer' (in a part of the address not quoted) 'to the gracious Father of Lights for his inspirations of our public councils with wisdom and firmness to complete the National Constitution, is worthy of men, who, devoted to the pious purposes of religion, desire their accomplishment by such means as advance the temporal happiness of their fellow-men. And here, I am persuaded, you will permit me to observe that the path of true piety is so plain as to require but little *political* direction. To this consideration we ought to ascribe the absence of any regulation respecting religion from the *Magna Charta* of our country. To the guidance of the ministers of the gospel this important object is, perhaps, more properly committed. It will be your care to instruct

the ignorant, and to reclaim the devious. And in the progress of morality and science to which our government will give every furtherance, we may confidently expect the advancement of true religion and the completion of our happiness.' Thus early was the question, in definite form, brought before the public. And the organized agitation of to-day is but the echo of dissatisfaction that was felt and expressed by good men eighty years ago. Nor has time wrought any substantial change in the conditions of the problem. The need of an amendment is not greater now, when Roman Catholicism is alarming men, than it was when French infidelity was eating into the heart of the nation. And the arguments for and against the measure do not differ materially from what they were when the Presbytery wrote and the President answered. For once, therefore, I must take sides with the Father of his Country against the Newburyport divines, and hold to the conviction that the Constitution, as it is, is actually better than it would be in the shape to which our judges and bishops and professors would mould it."

In the *Presbyterian* of March 12, a correspondent makes inquiry about a work entitled "Christian Life and Character of the Civil Institutions of the United States, by B. F. Morris. Philadelphia: George W. Childs, 1864." The correspondent gives an extract, showing the patriotism of the Presbyterian Church in this country, and the remarkable similarity in its form of government to that of the Republic, and proceeds as follows:

"The book from which the above is taken is now out of print. The writer is very desirous of obtaining a copy, but cannot find one. If the firm that first published it is no longer in existence, will not some other enterprising publisher take hold of it? Its style is admirable, and it groups together facts and documents of great interest, and from a great variety of sources, many of which are inaccessible to the mass of the people. It contains an account of how it came that there is no distinct mention of God in the Federal Constitution; of how Dr. Franklin saved the Convention from breaking up because of differences which seemed irreconcilable, and thus defeating the great object for which it had met, by proposing an adjournment for a few days, and that *then* they should have their sessions opened with *prayer*; an account of 'the first prayer in Congress,' and many other like incidents, which should be more familiar to the people than they are.

"The Introduction, by the Rev. Dr. Sunderland, closes with these truthful words: 'As the common manual of the people, it should be in the hands of every individual in all our borders; and if diligently perused and faithfully improved, who can tell, but, under the blessing of God, it may become the morning star of national regeneration?'"

THE LATE CONVENTION.

A BRIEF history of the movement now made to Christianize this nation will not, we are sure, prove uninteresting to our readers.

In the beginning of February, 1863, a convention was held in Xenia, O., composed of representatives from different denominations, for the purpose of obtaining an interchange of views on the subject of a revival of religion. During the sessions a paper was laid on the table calling attention to the fact that there was no recognition of God in the Constitution of the United States, and urging upon Christians the duty

of having the defect at once remedied. The paper was discussed, adopted and ordered to be published as part of the proceedings.

Shortly after the adjournment of the Xenia Convention, one of its members arranged for a meeting of the ministers of the Evangelical churches of Pittsburgh and vicinity, "to consult about the propriety of holding a National Convention, composed of delegates from all Christian bodies, the object of which shall be to memorialize and urge upon Congress the importance of having the national Constitution so amended as to embody a more distinct recognition of Almighty God, the Headship of Christ over the nations of the earth, and the divine authority of the Holy Scriptures." The meeting was held in the Cumberland Presbyterian church, Pittsburgh, on the 3d of May. Resolutions expressive of the views of those assembled in regard to the proposed amendments were discussed and adopted. Arrangements were made for holding a "National Council" in Pittsburgh on the following fourth of July, and in order to guard against failure, a committee of five was appointed to extend an "invitation to the various bodies of Christians throughout the land to attend said Council."

The "National Council" met pursuant to call, but could scarcely be called a success. Although the circular letter had been issued and sent as directed at the previous meeting, delegates appeared from only two bodies—the two branches of the Reformed Presbyterian Church. A meeting, however, was held of such persons as were present and favored the movement. A central committee was appointed and authorized to issue an address, and call, when deemed best, a convention. The committee held repeated meetings, but so little was the interest taken in the movement that but seldom was there present more than a quorum. Finally, it called the convention that met in the First U. P. church, Allegheny, on the last Wednesday of January, 1864. This convention was a decided success. The number of delegates from a distance was large; the attendance of citizens during the session was good. Considerable enthusiasm was manifested; several stirring addresses were delivered. A memorial was prepared and a committee appointed to lay it before Congress. A permanent organization was effected, and arrangements made for organizing auxiliary associations in all parts of the country. The proceedings were published in the Pittsburgh daily papers and notice taken of the movement by many prominent journals of the land. Up to this time the friends of the movement had to labor with scarcely a word of encouragement from any quarter. Some sneered at it; others pronounced it Utopian, or passed it by in silence. Others who were expected, and with reason, to co-operate, "damned it with faint praise," or else, while professing to be warmly in favor, took particular pains to mention some objections or to doubt the propriety of then actively engaging in it. This convention, however, showed that large numbers of Christian people of all denominations felt that the change proposed was one greatly to be desired, and that the present was the time to make it. Since then, conventions have been held in many parts of the country. Ministers and laymen of different denominations have presented and urged the reform from the pulpit and platform. States have been canvassed. Tracts have been scattered all over

the land. Every effort has been made to reach the heart and conscience of the American people.

The convention that met in Pittsburgh on March 4th shows the progress the movement has made. Whether we consider the number or the character of the persons composing it, it was certainly a success. One hundred and eighty-six delegates were present; four hundred and two names were enrolled. We do not think any branch of the Christian church was unrepresented. No little interest was manifested in the proceedings by the citizens of Pittsburgh. The large hall in which the convention was held was well filled all the time of the meeting. The average attendance during the sessions could not have been less than a thousand persons. The applause with which the utterance of the most radical sentiments was greeted—sentiments which a few years ago would have provoked from many there present an expression of dissent—and the ominous silence with which one speaker who could not endorse the entire movement was permitted to retire from the platform, left no doubt where the sympathies of that large and influential audience were.

We do not intend to give a synopsis of the proceedings of the convention. It was resolved that these be published in pamphlet form. No doubt they will be widely distributed, and our readers will have the privilege of examining them in full for themselves.

STATISTICS—CERTIFICATES.

IF Clerks of Presbyteries act on the following suggestions, our statistical tables next Synod will be uniform, full and reliable:

- I. Under "Congregations" include missionary stations.
- II. Under "Pastors" include unsettled ministers. This was done last year by all the Presbyteries except three. To secure uniformity we make the suggestion.
- III. Send a blank statistical table to each pastor, an elder, if practicable the clerk of session, of each unsettled congregation, and a prominent member in each missionary station. Where it is at all likely the matter will be neglected, write a letter calling attention to it.
- IV. In cases where no returns have been made, make the nearest estimate the circumstances will admit, and mark in a foot note, "estimated."
- V. Add up each column. Let particular pains be taken that no mistakes be made. Some of our contributors, and no doubt many of our readers, have been led to wrong conclusions from the mistakes in the totals.

Frequently the organization of Synod has been delayed by elders not having certificates, or by some informality. To guard against this—

- I. Let elders in settled congregations obtain a certificate, and have it signed by the Moderator and Clerk before leaving home.
- II. In congregations not settled, but where the appointment has been made in a constituted session, let them obtain the signatures of the Moderator *pro tem.* and the Clerk to their certificate. In order to

make sure, this had better be attended to immediately after the appointment.

III. In congregations not settled, and where there has been no opportunity to appoint a delegate in a constituted session, let the elders agree whom to send, and sign his certificate.

SELECTED.

THE ARROGANCE OF ERROR.

ONE of the hardest trials of patience, which those who love the truth and know what it has cost, and what it is worth, are called to encounter, is to listen calmly to the pretentious terms in which the advocates of old, effete errors, prate about the want of "thought," exhibited by men who prefer the faith of the Scripture to the falsehoods of the great Deceiver. The ignorance which is usually the concomitant of this supercilious style, would be enough to provoke mirthful piety, if it were confined to fledglings, of whom something better may be hoped after time has been afforded for their callow conceptions to mature; but it is really too bad, when bearded men, who claim unusual powers of discernment, rail at the truth of holy writ, and in the name of intellect and scholarship, advocate the wretched offshoots of old heresies which the sharp axe of past experience had levelled, leaving nothing but rotten stumps to mark the spot where the old Upas stood. One has need of patience and great grace to endure the contradiction of such sinners, for when arrogance has hard work to find scraps of rags sufficient to clothe its scanty ignorance, we hardly know how to smile complacently when it climbs into Moses' chair. The fact is, and there is no disguising it, the time is not only coming, but is now, when men will not endure sound doctrine. They have itching ears, and they want something new all the time. Such a thing as listening to the plain outspoken truths of the gospel, is not to be thought of, in the *higher* circles, in these days. All that sort of thing, they tell you, has had its day, but now the people must have something more stimulating—they want *THOUGHT*, and *thought* is not to be found in the beaten track of scriptural faith. Of course not. Those men who preach the gospel in the old-fashioned style, are compared to old horses in a bark-mill, and mayhap to convicts in a tread-mill, but your fancy prelates are the magnates, the great centres of the pulpit power; the batteries of thought; and *we* are to listen to their fulminations, and look with dazed eyes at the blaze of their eloquent rhetoric, and learn of them, for they are proud; and, oh! how lofty. They *think*! Yes, and so do we, and among the thoughts that come laden with memories of the past, rich with God's blessing upon the precious truths of the glorious gospel of his grace, memories of years of the Lord's right hand, of men, women and children, coming like a cloud and as doves to their windows, in answer to the Spirit's call; among thoughts, we say, of days and scenes which are past, now and then, the mind ventures a timid outlook upon the future, and urges its way beyond the scenes of

this busy life, which is the seed-time, and has a glimpse of a great day, for which all other days were made, and dimly sees that great assembly of small and great, and these lofty ones, these great men, who were too great to preach the gospel of a crucified, risen, exalted, glorious Saviour; these great men, whose process of *thought* were too sublimated and refined to be able to stoop to the faith which sees in that dripping cross the great attraction of the world; these fools, who were so wise that they preferred the foolishness of the devil to that gospel which is the power of God and the wisdom of God unto salvation; aye, these great men are before that great white throne, and their *thoughts* do trouble them, and forevermore the essence of their trouble will be their *thought*! "Son, remember."—*Christian Intelligencer*.

THE BURIED ALIVE.

DR. T. O. R. KEATINGE has written a series of articles on *Nuns and Nunneries* for *The Christian Union*. From one published in the issue of February 12th we extract his description of *The Buried Alive*:

In the year 1867 we were present at the reception of a daughter of an ancient Roman house destined, whether by choice or parental determination, to the little known order of nuns, commonly called in Rome *The Buried Alive*. Of course this does not mean *physical interment*. Let us explain what it *does* mean. The building occupied by these ladies is "a strict enclosure." The bare-footed Clares is also such, but not in this sense. A strict enclosure means that the nuns do not go out into the world, but are not denied all intercourse with it. It is a walled building, partly antique, partly modern. Its *interior* I only know from the description of the Confessor of the order. It has a small garden, wherein grow the vegetables that serve for food to the sisters. A well supplies their only drink—water. The convent is divided into two compartments; the first is for the *dying*, who correspond to the novices of other orders, except that, whether they are satisfied or otherwise, they cannot depart. They are here initiated into the severity of living and austerity of penance, whose full acquirement fits them for the second department, the *dead*. Once within the portal over which is inscribed, "*We are buried with Christ*," there is no past or future for the nun this side the grave, but that which lies within the walls. Her habit is black, the light of day is excluded, and, if true to her vocation, she hastens to die by penances that abridge life as surely as poisons. She ceases to belong to the world as much as if her requiem had been *really* said, and not in semblance. Family and friends see her face no more, nor know when her last breath goes forth or her remains are buried. The priest who hears her confession does not see her. She receives the eucharist through a small hole large enough for a mouth. The Bishop who was my informant told me that the nuns generally die without extreme unction, as no priest could administer it. They never speak to each other except through the Superior. They dig their own graves and fill them up each thirty-first of December, placing in them a record of something to which they have learned to

die that year. They scourge themselves, fast whole days together, habitually eating but one meal daily of vegetables, without salt or other condiment, dry bread and water. They lie on beds of ashes and never disrobe. For the very few dealings they have with the world, a solitary lay sister is kept, who conducts business in this way. A circular wheel is fixed in the convent wall, divided into two halves. It works on a pivot. A person outside the wall wishing to convey a parcel or message to the inside, rings a bell, and, placing it in the half of the wheel outside, waits for his answer. On hearing the bell, the lay sister turns the wheel (it cannot move without her), and the outside comes inside. The answer is then placed in it, and the wheel turned again, so that, without seeing or hearing any one, communication may take place. The sisters never see this lay sister, who lives outside their enclosure in a cell near her wheel, to which, like Ixion, she seems chained. When death comes in reality, the sister is taken to the chapel and laid upon her bier. The office for the dead is then chanted, and while the awful *De Profundis* breaks on her ear, she dies! In her habit as she lived they bury her, regretting her happiness in going hence. It is probable they do not live more than ten years, but, as it requires a special dispensation from the Pope to penetrate inside the wall to the Superior, no one knows exactly.

On the occasion of a reception, ecclesiastics are allowed into the chapel, but no one sees the nuns. It is a very pretty little chapel, but simple in the extreme. On this day it was filled with the *élite* of the priestly world—cardinals, bishops, monsignori, Jesuits, Franciscans, Dominicans. The niece of a cardinal and the daughter of a prince was to be professed. The altar was dressed in white flowers, but the frontal was black, and the chapel was decorated as for a funeral. The service began by the solemn chanting of the *Dies Iræ*, during which all eyes were resting on the nun-elect. She stood beside her mother for the last time, and a lovely married sister, whose son, a fine boy, looked on in wonder. The father, pale, collected and stern, stood on her right. She was dressed in costly bridal white; gems glistened on her black hair, but her face was pale and her eyes red. The father looked unconcerned. The Cardinal Vicar of Rome officiated, in robes of cloth of silver, and mitre set in diamonds. His voice sounded like that of a judge pronouncing the death penalty. The mass began, and proceeded up to the Gospel. Then a Franciscan friar preached a sermon, in which he painted in glowing colors the joy of the bride of Christ—an inconsequent, rambling discourse of one who spoke from hearsay only. Then the Cardinal sat in his faldstool with mitre and pastoral staff, and the young girl was presented to him. She was *very* young, about seventeen apparently, and certainly could not understand the dread import of such an undertaking. The oath of obedience upon the crucifix and the relics was taken—the complete surrender of self. Then prostrate on her face upon the altar steps, Palestini's magnificent *Miserere* was chanted. The girl was lifted up and carried to a small screened enclosure, during which the hymn *Te Deum* was chanted. She reappeared divested of her bridal attire and clothed in black serge, her hair hanging dishevelled and her feet bare. A priest presented to the Cardinal a pair of gold

scissors, the beautiful head bent before him, and in an instant the long curls lay scattered on the altar steps. A black veil was thrown over her, and she received a crucifix and a rosary. The Litany of the Saints was then recited, and the solemn benediction of the nun given with incense and holy water. She turned to embrace mother and sister for the last time. Her little nephew whispered, "You'll come to see us soon?" Her father laid his hand on her head in silence, and then placed her hand in that of the Cardinal. By this act the parental tie was forever gone, and he had no more authority over her. The choir began the anthem, "The kingdom of heaven is like unto ten virgins that took their lamps and went forth to meet the Bridegroom." The Cardinal, leading the nun, approached the convent door, and knocked three times with his pastoral staff, exclaiming, "Sister Catarina waits in the name of the Lord." A voice within, that of the Superior, answered, "*Deo Gratias*;" a key turned in the lock, the door opened, the nun entered, the Cardinal Vicar locked the door, and turning to the congregation, exclaimed, "Our sister in Christ is dead!" As if for the physically dead, the priest replied, "May she rest in peace!"

The spectators had looked for the last time on sister Catarina in this world.

MISSIONARY.

FOREIGN MISSIONS.

LETTERS have been received from Aleppo down to January 12. Mr. Dodds has finished a translation of the Shorter Catechism into Arabic and sent it to Egypt for publication. It is now in the press of the U. P. Mission. A translation of the reply of the General Assemblies in this country to the Pope's Encyclical has been forwarded to Beirut to the press of the American Board. He is engaged on the "Sum of Saving Knowledge," and expects when through with it to commence on the Larger Catechism or Confession of Faith. The state of the Mission is without material change, except that the Bible is becoming more generally diffused and read. Mr. D. mentions as an interesting fact, "The New Testament in our beautiful Protestant version is a school book now, I believe, in all the schools—Protestant, Popish, Greek and Armenian—except those of the European Popish missionaries. It was not always and has not long been so."

From Latakijeh there are letters from the Dr., of date January 1; Miss Crawford, January 8, published in last No. of R. P. & C., and from Mr. Beattie, January 10th, given below. The medical department of the Mission is very onerous in its labors, and exacts severely on the time and strength of Dr. Metheny. With all his effort he is scarcely able to meet the demands that are made upon him for professional service. As a matter of course, however, a large part of it is charity. We ask for all these brethren the sympathy, prayers and co-operation of
W.

SYRIA MISSION.

LATAKIYEH, January 10th, 1870.

MY DEAR BROTHER—After a silence considerably more protracted than usual with the Board, I avail myself of the earliest opportunity afforded in 1870, of sending fraternal greetings, and of wishing you a happy New Year.

In reviewing the events of the past few months, I could have wished that my correspondence with you had been more regular and frequent, and yet, I cannot but feel that one or more of my communications must have miscarried, as I have never heard nor seen any mention whatever, made of them. But however this may be, the beginning of a new year is a time befitting to record the doings and adventures of the past, and to take bearings for the future. I am happy to say that, while our sea, of late, has not been perfectly unruffled, it has been free from storms, and the breezes of success have been favorable to our progress, in carrying on the different branches of our Mission work.

The schools in the mission building opened in October, with rather a small beginning—much smaller than we had anticipated, especially in the boys' department. Sixteen Ansariyeh boys have been in the school since its opening, of whom eight still remain—the others having left and returned again to their homes. Considering the circumstances and habits of the Fellaheen, this ought not to surprise us. Unaccustomed to the restraints of authority in their rude mountain homes, they naturally abhor any abridgment of their liberty. Like the Red Men of the West, they shrink from civilization, and in contrast with the wild freedom of their native hills, they regard as a species of imprisonment the narrow limits of the mission-walls, and the discipline of a school. The eight that are with us are becoming more reconciled to separation from their friends, and the duties and requirements of a boarding-school life. They are making progress, and while some are superior to others in talents, they all possess a measure of endowment, which, if sanctified and properly improved, will fit them for positions of future usefulness and honor in the world. One is from B'hamra, the other seven from Gendariyeh.

The girls' department has been differently constituted—made up entirely (with the exception of Isa's, daughter Miriam,) of girls from the town, from all the different Christian sects—Greeks, Maronites and Armenians. The number is, and has for some time been, twenty-seven pupils, which could at any time be easily increased to thirty, or more. Those, however, at present in attendance are quite as many as Miss Crawford, with the little assistance she has at her command, can properly superintend. Indeed, considering all the circumstances—the strangeness and difficulty of the language, the character of the children, and the little assistance on which she has to rely—the number now on her hands is a burden too weighty for her to bear. Her efforts have been unabated, and have been crowned with cheering success. The only regret and drawback has been, an inability to procure any Ansariyeh female boarders. We obtained many promises from Ansariyeh acquaintances in the mountains, that as soon as the school would

open, they would send their sons and daughters indiscriminately, to be taught as we desired; but when the appointed time arrived, the promises, instead of being real, we found to be only vain and empty talk. How to get control of the girls of the Fellaheen, will be a matter that will tax our wisdom and prudence to the utmost, in our treatment with this rude people. They move in no matters, except in so far as they are moved by their realization, or expected realization, of some worldly benefit or gain. The question, therefore, at once suggests itself, should this spirit of avarice be gratified? and if so, to what extent? The greatest objection I see to any such a course, is, its tendency. When such a disposition has begun to be encouraged, who can pretend to foretell, among an ignorant people like this, what exactions its growing cupidity may be led to make, and in the end, what amount will be required to satisfy its demands? Like the letting forth of waters, is there not danger of its becoming uncheckable? I trust we may not be left to our own understanding, but have the unerring guidance of the Holy Spirit in this and in every other matter pertaining to the Lord's work.

We had a brief rehearsal of Miss O's. classes on New Year, and when I saw the progress the little girls had made, I felt more than ever a regret at the absence of the Fellaheen girls. Some who had been with her the longest had committed to memory the Shorter Catechism through the commandments; others had made different degrees of progress in the same, according to the length of time they had been studying it; others had learned Brown's little catechism, while all had learned and committed to memory the commandments, the Lord's prayer, and several portions from the Gospels.

Accompanying his report, the Dr. has probably sent you the fruits of his hard-earned gains. His toils, however, are by no means to be estimated by the amount of dollars and cents accumulated. In addition to the labors and anxieties of an extensive *paid* practice, he is called to bear also the weight of a large *gratuitous* practice, whose voice is never heard in the reports he sends to the Board, because carried on in silence, and known only to himself and the poverty stricken sufferers that are so often the objects of his medical aid and skill. He has, too, given what time and attention he could to improve the mission grounds, and bring them into a state of fertility and usefulness, whereby the boarding school may be profited. Some of the grounds had long been neglected and uncared for previous to our purchasing them, and from want of cultivation and irrigation had grown somewhat sterile.

With the exception of one or two Sabbaths, services have been regularly kept up during the summer and autumn. After making the tour I mentioned, in the mountains of the Roveds, in summer, I had a turn of fever, brought on, I suppose, more by the diet to which I had been subjected during my absence from home—though I made the journey during the greatest heat of summer—than by the actual weariness and toil resulting from my travels. In making the excursion I resolved, for the time, to ignore my own preferences of tastes, and surrender my liberty in eating and drinking to the dictates of the hospitable mountaineers. I think, however, *that* experience will guard me against sim-

ilar future folly. It subjected me to two evils or inconveniences—one to eat what I did not like, and what did not agree with me, and the other to eat a great deal more than was profitable, even if I had relished it. But the rules of politeness in some places in this country are such, that a person, when invited, must eat in compliance with the resistless entreaties and importunities of his host, though it be to his hurt, or give offence. In all the places we visited we were received very kindly, and were surprised to find the people so familiar with the character and progress of our work. The population of the district is mixed, composed of Greek and Armenian Christians, Moslems, Roveds and Ansariyeh. With the exception of the Christians, the Roveds are probably the oldest settlers, having immigrated from the vicinity of the Euphrates, a long time ago, and taken possession of the country and occupied it, until the innovation and conquest of Syria, by the Mohammedans did away with the Rovedish, and substituted the Arabic as the spoken and predominant language. I was amused with the opinions generally entertained by the people in the different villages we visited, with regard to my age. In the evening of the first day of our travels, as we neared Gunnersiyeh, the village in which we intended to spend the night, we accidentally lost our way, and after considerable scrambling and toil over rocks and steep places, regained it, and finally reached the village, not a little fatigued. On relating the adventure afterwards to the old man whose hospitality we were enjoying, he seemed quite moved, and said it was too bad—that it was nothing for a young man like my companion, but for an old man like me, the effort was entirely too much. I replied it was hard, but that we old men had to endure the best we could the circumstances of our lot.

As I have just learned that the *Trenah* is in port, having arrived a day earlier than usual, I shall be obliged to close for the present, and finish by the next mail; and with love to yourself and family, in which Mrs. B. unites, I remain, as ever,

Yours, fraternally, in the gospel,

J. BEATTIE.

THIRD ANNUAL REPORT OF THE LADIES' MISSIONARY SOCIETY OF THE R. P. CHURCH, PITTSBURGH.

IN presenting a report of the operations of this society during the past year, I find we have but little to report. Our meetings, with two exceptions, have been held monthly. The attendance of members was not so punctual as it should have been, or as we hope it may be in the future. Four new members have been received during the year. With this addition of members we number fifty-five. Occasionally we were favored with addresses from our pastor and others, which gave us encouragement to work in our feeble way for the advancement of Christ's cause. Through our efficient corresponding secretaries interesting letters were received from the different missions, which gave life and animation to our meetings.

The donations of the past year have been exclusively confined to the education of a colored student at Northwood, from whom we receive

encouraging letters. Since we have engaged to advance his temporal interests by our contributions, let us as a society and as individuals, by our prayers, seek for him that fitness for the work to which he is devoted which the Spirit of God alone can impart.

With some success, efforts were made to gather in children into the Sabbath school, by appointing committees each month to canvass the streets and alleys of our city, and relieve those destitute of the comforts of life—the Dorcas Society furnishing funds for that object. The above plans superseding the necessity of the Dorcas Society, the members of each society thought it best to unite the two societies, retaining the name Missionary society.

Mrs. S. M. Orr, treasurer of the funds pertaining to the Dorcas Society, reports as follows:

Members' subscriptions and donations,.....	\$135 85
Expended for clothes for Sabbath school children, &c.,.....	130 99
Remaining in treasury January 30th, 1870,.....	4 86
<i>Treasurer's Report of Missionary Society Funds, January 1st, 1869.</i>	
To amount on hand,.....	\$328 35
Members' subscriptions for 1869,.....	57 48
Interest on \$200,.....	12 00

Total,	\$397 83
Contributed to assist colored student,.....	100 00

Balance in treasury,\$297 83

On reviewing the dealings of God with us in the past, we feel that though the visible fruits of our labors are small, yet we are not without reason of thankfulness that all are spared. Surely this should serve to awaken us from the lethargy which appears to pervade the entire society, and lead us to think why are we all thus spared. Is it not that henceforth we may work more faithfully, and pray more earnestly, for the progress of mission work throughout the land? Without God's blessing we can do nothing. "Paul may plant and Apollos water, but 'tis God who giveth the increase."

Mrs. ROBERT ADAMS, *Treasurer.*
MARY L. M'KEE, *Rec. Sec.*

January 14th, 1870.

THE CHURCH IN THE WEST.

OLATHE, KANSAS, February 22, 1870.

MR. WM. WILLS, *Secretary of Board of Missions.*

SIR:—I am thus far on my way from Dade county, Missouri. I spent eleven Sabbaths in that vicinity, one Sabbath I was sick and could not preach. * * * *

A very marked change was seen on the people who attended our preaching in that place while I was there. I think my labors were very remarkably blessed in that place. I speak of those who are not belonging to our church, and especially of the youth. The young people seemed not to know how to behave during the time of worship.

They would go out and come in, and whisper and laugh and smile, and appeared to give no attention to preaching. I was very much annoyed. I was told they acted so when attending the preaching of others. The parents of these youths are mostly Methodists, Baptists and non-professors.

After preaching a few Sabbaths, these young people began to behave better, and manifested some interest in preaching, and this interest increased till I left. I was invited to preach on week evenings in the private houses of some of the first settlers in the place. I never saw better attention than was given me at these evening preachings. The last evening was a very remarkable one, and will not soon be forgotten in that neighborhood. A party had been appointed on the same evening near to the place of preaching, and the young people in the vicinity invited. But the party was a failure, nearly all of them invited preferred coming to preaching. The house was crowded, mostly with young people. My text was, Acts 11: 26. "The disciples were called Christians first in Antioch." First, the import of the name, the character of a true Christian. Second, reasons why all that were there should be Christians.

During the discussion, I had a very deep and solemn sense of the presence of God, of the value of souls, and a strong desire for their salvation, and out of the abundance of the heart the mouth spake. I have often spoken with more fluency, and in a way better calculated to please and affect the hearers. There was nothing in the manner of speaking calculated to make an impression. It was slow and low, and in a feeble voice. And yet the hearers looked upon me as if their lives depended on what I was saying. When I spoke of the love of Christ in coming from heaven to save the wicked and the lost, his great sufferings and death in the room of sinners, his earnest desire now to save them, and their duty to give their consent to be saved by him, and the folly and wickedness of people in despising his invitations and calls, and in rejecting his great salvation, and choosing damnation rather than salvation, hell rather than heaven, and the happiness of all true Christians in heaven, their everlasting home and inheritance, the truth seemed to come with power and demonstration of the Holy Spirit. There was no excitement, no external manifestation except tears, but a deep and solemn realization of the truths that were spoken. Their hearts seemed to melt, and I felt that God was present of a truth. All felt that it was good to be there.

I was told by a member of our church there, some days after, that some of these young people spent a part of that night in weeping.

I hope there were some souls given to me in that place for my glory and crown.

When I first preached there scarcely any sung psalms but our own people, before I left nearly all sung and seemed to enjoy the privilege.

I remained longer than the time named by the Board, on account of the marked interest that was manifested, and I am not sure I did right in leaving when I did.

The people were very urgent that I should go back soon, but I could not promise till after Synod. I told them I would ask the Board to give that place its special attention.

I hope God has good things in store for that place. I trust the few drops of heavenly dew which have fallen upon Sylvania, will be followed with a plenteous rain upon that hitherto desolate heritage.

Very respectfully yours,

JAS. WALLACE.

MESSRS. EDITORS—When I came to the West, in 1854, there were only two Reformed Presbyterian congregations west of the Mississippi; now the church extends from Kansas to Minnesota. Those emigrating to the West have a wide field to select a location from, each congregation presenting their advantages in order to induce emigrants to settle with them. Walnut City congregation was organized two years since with twenty-eight members, they have since increased to sixty; others have purchased. A unanimous call has been moderated in favor of Rev. Isaiah Faris, licentiate. The congregation has the assurance of the early settlement of a pastor, a lot has been secured for the erection of a church, and a vigorous effort will be made to build the coming summer. The soil is very productive, and is adapted to the growth of wheat, rye, oats, corn, timothy and clover, and the different varieties of vegetables; fruit of all kinds do well, except peaches, which are only an occasional crop. The improvements will compare favorably with the older parts of the State. Farms are generally enclosed with rail fence; hedge is taking place of these very fast. There is but little wild land; the prairie is generally improved. There are coal, timber, rock and water in abundance. The health of the country is very good. We are well supplied with grist-mills, saw-mills and woollen factories. We have the advantage of two rail roads, and expect another soon. Our market is good; we can sell all we raise at home. The country is full of stock buyers. Improved farms can be obtained from \$15 to \$30 per acre, according to improvements.

After years of experience in the West, we can recommend this location to those coming West, and invite them to visit us before they purchase elsewhere. This place can be approached by stopping at Melrose, sixteen miles west of Albia, on the B. & M. R. R., thence six miles to Milledgeville, thence three miles to Griffinville. Information can be obtained there respecting any of our people here. M.

WALNUT CITY, March 4, 1870.

MESSRS. EDITORS—As it is probable some members of our Church in the East intend to emigrate West, and as there is no doubt a desire to locate, if possible, where there are already Covenanters, allow a subscriber to direct attention to Republican City, Clay county, Kansas. There are eight male members of the Church in this place, each possessing 160 acres of land. Several have not brought their families as yet, but when they do, we will have about twenty members. Others have written, making inquiries about the country, &c. We hold society every Sabbath afternoon, and the first and third Thursdays of each month. The prospects for a congregation are good.

The land is of the richest quality, well watered. Rock for building is plenty. There is plenty of Government land open to homestead.

There are also State and school lands, rail road lands and improved farms for sale. We expect a rail road soon to be built up the valley of the Republican, and to pass through this locality. The society, as far as morality is concerned, will compare favorably with that of most new settlements. Further information can be obtained by writing to Thomas Chestnut or Franklin Gilchrist, Republican City, Clay Co., Kansas.

SUBSCRIBER.

THE CHURCH IN CANADA.

A correspondent writes that there is a number of Reformed Presbyterians in Canada, warmly attached to the Church, and very desirous to obtain preaching, and inquires if the Central Board will afford them the same substantial help it has afforded some of our feeble congregations and mission stations in the Northwest.

We do not propose to answer for the Board, but have no doubt it will consider the claims of Covenanters in Canada as favorably as those of any other place when presented, so that it can intelligently decide whether or not assistance should be given. In order to afford data upon which to act let members of the church in Canada, who are desirous of obtaining preaching, send to Rochester Presbytery a statement of the amount of money they are able to pay, the number of days they wish preaching, the number of members of the Church in the neighborhood, the prospects for an increase, and such other information as will be of use in deciding what should be done. When this is done, the Presbytery can, when it thinks the prospects are sufficiently encouraging, recommend stations to the fostering care of the Board. We have comparatively a large number of subscribers in Canada, and have no doubt, if the proper effort is made, the membership of the Church can be considerably increased there, and, perhaps, in some localities, self-sustaining congregations be established.

ECCLESIASTICAL.

CLOSING EXERCISES OF THE SEMINARY.

SEMINARY HALL, ALLEGHENY, March 22, 1870.

THE Board of Superintendents of the Theological Seminary met in the Hall at 2 P. M., and was opened with prayer by the Chairman. The members were all present, including Mr. Milligan, elected at last Synod, in room of Mr. McCracken, Mr. Galbraith re-elected, and Mr. Gregg, Treasurer, made a member of the Board, *ex officio*, by the action of last Synod.

Prof. Sloane read the joint report of the professors. Special reports were then read by both Profs. Sproull and Sloane. The reports were accepted and laid on the table for the present. The Board then took a recess, to meet at 3 o'clock, in the Allegheny church.

ALLEGHENY CHURCH, 3 P. M.

The board came to order and heard discourses from J. F. Crozier,

on Luke 10 : 42 ; J. F. Quarles, Is. 53 : 5 ; Wm. O. Sproull, Eccles. 12 : 14 ; J. C. Taylor, 1st Cor. 15 : 26. After criticisms by the board and professors, a recess was taken till 7½ P. M.

SAME PLACE, 7½ P. M.

Discourses were delivered by P. P. Boyd, on 1st Cor. 1 : 21, middle clause ; S. J. Crow, Acts 17 : 31, first clause ; Wm. McFarland, Song 6 : 10, first clause ; D. G. Thompson, Heb. 2 : 18. Criticisms were made and the board adjourned with prayer, to meet in the hall to-morrow morning at 9 o'clock.

SEMINARY HALL, 9 A. M., March 23.

The board met, was opened with prayer, and proceeded with the examination of the students. The examination was conducted by Prof. Sloane in Hebrew, by Prof. Sproull in McCosh's Divine Government, and in Turretin by Prof. Sloane. A recess was then taken till 2 o'clock.

SAME PLACE, 2 P. M.

The students were examined by Prof. Sproull in the Testimony, after which the board took a recess, to proceed to the church to hear discourses from the students.

ALLEGHENY CHURCH, 3 P. M.

Discourses were delivered by D. C. Martin, on Phil. 4 : 19 ; D. McFall, on Col. 3 : 11, last clause ; T. P. Robb, John 1 : 50, last clause ; T. C. Sproull, Is. 3 : 10, first clause. After criticisms the board took a recess till 7½ o'clock.

SAME PLACE, 7½ P. M.

Discourses were heard from S. R. Galbraith, on Rom. 11 : 29 ; R. J. George, on Ps. 60 : 4 ; and John Hood, on Jer. 12 : 5, last clause. Criticisms were made, several items of business transacted, and the board adjourned with prayer to meet the next morning in the hall at 8½ o'clock.

SEMINARY HALL, 8½ A. M., March 24.

The board met and was opened with prayer. After the transaction of some business, examinations were conducted by Prof. Sloane in Greek and Homiletics, and by Prof. Sproull in Church History and Church Government. The examinations being concluded, it was

Resolved, That the discourses and examinations afford satisfactory evidence that the students are enjoying and improving efficient instructions in the Seminary.

The reports were taken up, adopted, and ordered to be printed with the minutes of the Board.

The matters of business before the board were as follows :

A petition was received from ten of the students, including the three now leaving, requesting that Turretin be no longer used as a text book in the Seminary, and in case the board deemed it inexpedient to grant their request, that the matter be referred to Synod. After some discussion the petition was referred to Synod.

In regard to the question of the length of the sessions of the Seminary—referred to the board by Synod—it was agreed that no change be made at present.

It was resolved to recommend to Synod the necessity of taking

action to secure the thorough literary training of the students before their entrance into the Seminary.

A closing address, it was decided, should be delivered by one of the professors, at the end of every session, to the students, especially the graduating class. Prof. Sproull was requested to fulfill this arrangement next spring:

The large deficiency in the funds called for immediate action by the board. The Secretary was directed to prepare a circular, and thus lay this urgent matter before the church.

The third and fourth year students were certified to their respective Presbyteries.

Mr. McFall having to leave the city for the summer, Mr. W. O. Sproull was appointed Librarian in his place.

Orders were drawn on the Treasurer for the travelling expenses of the ministerial members, and the Treasurer authorized to settle with Mrs. Henderson.

Adjourned with prayer.

D. McALLISTER, *Secretary.*

JOINT REPORT OF THE PROFESSORS.

To the Board of the Theological Seminary.

The Professors of the Seminary submit the following annual report :
Seventeen students have been in attendance during the session now closing.

FIRST YEAR.

John F. Crozier,
William O. Sproull,

John C. Taylor,

John F. Quarles,
George E. Stewart.

SECOND YEAR.

Patterson P. Boyd,
James R. Hill,

Samuel J. Crow,
David G. Thompson.

THIRD YEAR.

Daniel C. Martin,
Thomas P. Robb,

Thomas C. Sproull,

David McFall,
William McFarland.

FOURTH YEAR.

Samuel R. Galbraith,

R. J. George.

John Hood,

These have all been in attendance during the entire term, except John F. Quarles, who entered December 10th, and S. J. Crow, 1st of January.

Mr. John F. Crozier has been unable to give attendance upon the recitations during the larger part of the session because of ill health, and Mr. G. E. Stewart was compelled to leave on account of previous engagements, two weeks before the close of the session. In addition to those who have been regularly enrolled, Mr. Henry Easson, a student of Union College, New York, has been present with us during the month of March.

This has been a remarkably pleasant session. The number of students is larger than at any previous time. The attendance upon the exercises of the Seminary has been punctual. The health both of teachers and pupils, with few exceptions, has been good, and the progress satisfactory.

We are permitted again to give unqualified approval to the depart-

ment of all the students. They have each delivered two discourses in public, except Crow, excused on account of ill health, Boyd excused from *one* for the same reason, and Quarles, who was not present during the delivery of the first discourse.

The people of the Allegheny and Pittsburgh congregations have remarkably encouraged the young men, and shown their interest in the Seminary, by their attendance upon these exercises.

The society for extemporaneous preaching and literary exercises, has been kept in a state of efficiency during the term, and has proved a source both of pleasure and profit to the students.

In addition, a students' prayer meeting has been held once a week during the session, having special reference to prayer for the Divine Spirit, as the only true preparation for the work of the ministry.

The students are prepared for examination on the several studies to be mentioned in the Professors' Reports, and with discourses to deliver before the board as specimens of improvement.

In submitting this, our Annual Report, we desire to make mention of the loving kindness of our God, to set up our stone of remembrance, acknowledging that hitherto the Lord hath helped us.

Respectfully submitted.

J. R. W. SLOANE,
THOS. SPROULL.

REPORT OF PROFESSOR SPROULL.

THE recitations in the several departments of instruction under my direction were one each day, five days in the week. In natural religion, as a distinct branch of Theology, the Divine Government, by Dr. M'Cosh, was used as a text book, and we went through the first two parts of that work. I am satisfied that the students received substantial benefit from this study, as a means of mental training, and of acquiring knowledge.

In Didactic Theology, lectures were read, for the most part twice each week on the last nine chapters of the Testimony. Care was taken to present the principal doctrines of each section in its order, and the Scriptures by which they are sustained.

We began in Church History with the eleventh century, where we left off at the close of the last session. Each century till the Reformation was contained in one lecture. From that event till the Revolution Settlement in 1688, our attention was directed chiefly to the history of the church in Scotland. My aim was to note the principal facts of history, and show the light shed by them in connection with the prophecies of which they were the fulfillment, on the government of the Mediator, so ordering the affairs of providence as to preserve and build up the church, and through her bring the world into subjection to himself.

Church Government and Pastoral Theology also received their share of attention. In the latter department, the work of Dr. Pond, of the Theological Seminary, Bangor, was used as a text book. Though designed for Congregational ministers, a great part of it is, nevertheless, well suited to direct Presbyterian ministers in the discharge of pastoral duties.

There was usually an examination each day on the subject of the preceding lecture in the same department. These examinations, I may

say, were for the most part to me very satisfactory, evincing attention and diligence on the part of the students.

I recommend for intersessional reading the last two books of Divine Government, by Dr. M'Cosh, and the Glory of the Redeemer, by Octavius Winslow, cautioning, however, against the pre-millennial sentiments put forth in the last chapter.

Respectfully submitted,

THOS. SPROULL.

ALLEGHENY, March 22, 1870.

PROFESSOR SLOANE'S REPORT.

To the Board of Superintendents of the Theological Seminary.

WE have prosecuted the following studies in my department during the session

Turretin.—We have read Turretin three times a week during the term, instead of twice, as heretofore. We have studied the following subjects: Trinity, Divinity of Christ, Eternal Generation of the Son, Divinity and Procession of the Spirit, Decrees Election and Reprobation, and a considerable portion of De Satisfactione.

Hebrew.—We have read Hebrew twice a week as usual, completing the 1st, 2d, 8th, 18th and 22d Psalms; 8th chapter of Proverbs, and 2d and 4th chapters of Isaiah. We have been occupied chiefly with the language.

Greek.—We have read Greek once a week. We have read continuously in the Epistle to the Romans, and have reached the 9th verse of the 4th chapter. Criticism, exegesis and doctrine have all been attended to as far as possible in this exercise.

Homiletics.—I have delivered twelve lectures upon Homiletics. These have been upon the subject of sermonizing, chiefly *discussion* and *division*. Considering Kidder's treatment of these points the best which has fallen under my notice, I have followed his outline, adding whatever I deemed material to a more complete understanding of the subject.

Biblical Criticism.—I have delivered ten lectures in this department. These have had exclusive reference to the Old Testament Scriptures. Ancient versions, Greek and Latin Targums, Parallels, Quotations, &c., have been the subjects treated.

Hermeneutics.—I have delivered six lectures upon this subject, dwelling for the most part upon the *Rules* of Interpretation.

In closing my report I have only to say that we have endeavored to do all that time would permit, and express the hope that the examinations will show satisfactory progress.

The students have merited my entire approbation in all their studies.

Respectfully submitted.

J. R. W. SLOANE.

AN APPEAL FOR THE SEMINARY.

Members and Brethren of the Church.—Our Theological Seminary ranks necessarily and confessedly as the first and most important of our schemes and institutions. We do not undervalue our missionary work abroad. Our great work for the reformation and salvation of our nation at home, we should never fail to appreciate. These and

other high and worthy aims and efforts of the church command our thought and prayers and liberality. But fundamental to them all—necessary to their continuance and complete success—is the welfare of our Theological Seminary.

Whatever our enterprise may be, whatever may be held specially dear as the public object of our hopes and efforts, no matter where its trunk may stand or its green and fruitful boughs extend, it has its roots here in the Seminary. The life currents which build up the tall and stately growth and burst into wealth of leaf and fruitage, start from the seed-bud of the church, and remain closely connected with it. Enrich the soil, and these life currents start on their course and do their work with power. Impoverish it, and they are irremediably weakened.

Brethren, we are not properly caring for this fundamental interest of our church. We are not enriching its soil. We are withholding nourishment from the roots of every one of our public schemes, and from the tap-root of the church itself, by withholding money from the Seminary. The funds of the Seminary are insufficient. While many congregations have given liberally, many others have done very little, and not a few—nearly thirty in number—have this year done absolutely nothing. The most of these are small and weak congregations, it is true. But have they, therefore, *no* duty to perform?

The church should know the facts. Last year the Seminary Fund fell behind to the amount of \$1,000. A good balance in the treasury stood this draught. This year it threatens to fall back another thousand, and leave the treasury overdrawn or our professors' salaries in arrears to precisely that amount.

We appeal to the church in the interest of her every noble work and aspiration, as well as of her chief institution itself, not to suffer this radical evil to continue. We cannot believe that the church will permit the swamping of the Seminary. We trust that she needs only to see the approach of danger in order to have her instinct of self-preservation incite her to the rescue.

Friends of the Seminary who have already done so much, is it impossible for you to do anything more? Are there not some who feel and know that they have done less than the importance of the cause demands? Can such of your number, brethren, rest easy without further effort? And is there any member and lover of our church who can read the minutes of the board, and the reports of professors, and see what encouragement there is to give to the Seminary, *and yet do nothing!* We will not believe it. We have confidence in every lover of the church; and hence our appeal.

D. M'ALLISTER, *Secretary.*

S. O. WYLIE, *Chairman.*

NEW YORK PRESBYTERY.

ORDINATION AND INSTALLATION OF DAVID GREGG, JR.

THE New York Presbytery met in the 3d R. P. Church, New York City, on February 23, 1870, at 10½ A. M., nine ministers and six ruling elders being present.

A certified extract from the Minutes of a Commission of the Pittsburgh Presbytery which met in Allegheny City, Pa., January 27, 1870, showed that the call upon David Gregg, Jr., by the 3d Ref. Presbyterian congregation of New York, had been presented and accepted. Mr. Gregg presented his certificate of dismission from the Pittsburgh Presbytery, and being called upon, delivered a lecture on Matt. 5: 13-16, and a sermon from John 3: 3, last clause, which were sustained as encouraging specimens of ability to preach the gospel. Having undergone satisfactory examinations in Theology, Hebrew, Greek, Church History and Government, and Pastoral Theology, Presbytery took order for his ordination at 7½ P. M. of the same day.

At the appointed hour, Rev. J. W. Shaw preached the sermon on Phil. 1: 17. "I am set for the defence of the gospel," and conducted the ordination in due form. Rev. J. H. Boggs gave the charge to the pastor, and Rev. J. R. Thompson to the people.

A large and interested audience crowded the church, and waited upon the services, which were protracted to a late hour. Thus, after a vacancy of a little less than one year and a half, caused by the removal of their former pastor, Rev. J. R. W. Sloane, to a Professorship in the Theological Seminary, the eyes of this people again see their teacher; they have a pastor to go out and in among them, and to feed them in the name of the great and good Shepherd. May he be long spared and greatly blessed in his pastorate over this people, and may they grow and flourish under his ministry, and encourage and strengthen his hands by their willing reception of the gospel, and cordial co-operation with him in all his ministerial labors.

The congregation is somewhat diminished in numbers by the organization of the 4th congregation, but are thereby the more stimulated to zeal and earnestness in the cause of Christ, and with their young and promising pastor, anticipate renewed and increased prosperity by the good hand of their God working for and with them. God has made good his word, "And I will give you pastors according to my heart, which shall feed you with knowledge and understanding." Let us pray the Lord of the harvest to follow this consecration of another gospel-laborer, with constant accessions to the ministry, until the field, now white with ripening grain, be fully occupied with faithful reapers; then shall he who holds the seven stars in his right hand, be seen in the midst of the seven golden candlesticks, and every creature shall be heard proclaiming, "Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

ORGANIZATION OF 4th REF. PRESBYTERIAN CONGREGATION, N. Y.

THE Commission of New York Presbytery met in accordance with their appointment, in the Howard Rooms, corner of Sixth avenue and Forty-second street, New York City, on February 21, 1870, at 7½ P. M. After a sermon by the Moderator, Rev. R. Z. Willson, on Prov. 11: 25, "The liberal soul shall be made fat; and he that watereth shall be watered also himself," the Commission was constituted. Sixty-

two persons presented certificates of their standing in the Ref. Presbyterian Church, and were enrolled as members of the congregation about to be organized. An election for officers was then held, which resulted in the choice of three ruling elders and four deacons.

A second session of the Commission was held in the same place on the following evening, February 22, 1870, when, after sermon by J. C. K. Milligan, on Heb. 5: 4, showing that "A divine call is essential to right entrance upon the exercise of office in the church," the officers elect having sustained a satisfactory examination, were ordained and installed in their respective offices. Rev. R. Z. Willson gave the charge to the officers, and J. C. K. Milligan to the people.

The Presbytery approved the action of the Commission, recognized the new organization as the "Fourth Congregation of New York," and appointed Rev. J. C. K. Milligan to moderate in a call whenever requested by the session and congregation.

This new congregation has secured a commodious hall for their temporary place of worship, and Rev. J. M. Johnston is supplying their pulpit for the present. They have started under encouraging auspices; have a wide field and an open door before them, and with "Christian activity in doing good to others, the essential requisite to the prosperity of the church," have every reason to expect stability and growth. Depending on the promised blessing of our exalted King, they are determined, by liberal and spirited effort, to build on this part of the wall of Zion, and extend the testimony of Jesus in this great and growing city. We hope soon to record the settlement of an able and faithful shepherd, whom the Master shall give them in his love and grace. The faithful promiser still "setteth the solitary in families—and maketh families like a flock." Let us hear his voice saying to us, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."

PRESBYTERIAL COMMUNION.

THE committee of Rochester Presbytery, appointed to make arrangements for the Presbyterial communion, to be held in Rochester on Sabbath, May 29, have made the following appointments:

Fast Day.—Rev. R. Shields, explain psalm; Rev. D. Scott, preach in the morning, and Rev. S. Bowden, at 7½ P. M.

Saturday.—Rev. J. M. Armor, preach, and Rev. R. Shields, explain terms.

Sabbath.—Rev. J. M. Armor, explain psalm; Rev. R. D. Sproull, preach; Rev. S. Bowden, debar and invite; Rev. D. Scott, explain words of institution and address first table.

Rev. S. Bowden, address second table.

" J. M. Armor, " third "

" R. Shields, " fourth "

" R. D. Sproull " fifth "

Rev. R. Shields, preach at 7½ P. M. Monday, Rev. D. Scott ex-

plain psalm ; Rev. S. Bowden, preach ; Rev. R. D. Sproull, conduct closing exercises.

It is desirable that in all these services brevity be studied.

By order of Committee.

The members of neighboring congregations are cordially invited to be present on this occasion. Provision will be made for their entertainment.

R. D. S.

IOHABOD.

ALL the schemes of the church are important. Admitted. Then why should *prejudice* and *indifference* characterize the efforts which are made to sustain those that favor the colored race ?

What answer shall we, can we make to Christ, when he asks us why we abandoned Fernandina, Natchez and Washington ? Let us be *honest*, and say, that we do not love Him or the colored race as much as we professed to do. Let us say that it gave us pleasure to *testify* against slavery, for it was following "the footsteps of the flock ;" but when it came to giving money, and using *earnest, active* effort, we found ourselves lacking in that zeal, faith, hope and charity that the said "flock" possessed. He *may* forgive us, but we need not expect that wicked men will. The colored race will think that there is a *mis-take* somewhere.

Another phase of the subject is presented in the church school, which is now struggling for its very life, and which *deserves* a better fate than maternal strangulation. *Must* its obituary be, "Died of orphanage and prejudice ?" The institution has warm friends in the church, but very few rich relations ; and as it may interest those friends to know how it prospers, and what encouragement it meets with, we will state some particulars which have come to our knowledge concerning it. Some four years since, Synod (having a fund on hand for the education of the Freedmen) resolved to establish a school wherein some of the Freedmen might obtain a thorough education, free of expense to the students, who should be selected by a board appointed for that purpose ; and Synod's honor was thereby pledged to carry on the school. The school commenced with seventeen students (mostly colored) in attendance, and reached thirty-seven the first session ; three teachers were found necessary to conduct all the classes, and these assistant teachers have been paid by funds accruing from pay students, ever since. The first session of the second year closed with forty students. This present year the first session reached fifty-two, with about fifteen *beneficiary* students ; and the winter term numbered over sixty students.

Fifty or sixty students under Covenanter influence from day to day, and a goodly number of them looking forward to the holy ministry, present a sight which our church has not seen before for many years—a sight which she may not *again* see for years to come, if the present work is abandoned.

As nearly as we can ascertain, the funds of the church were exhausted, or nearly so, at the close of the first session of the present school year, the collections being generally small ; but the work is carried on in hopes of better times. In spite of prejudice against color, in the face of

opposition, the school has grown, slowly but steadily, and we believe that if those congregations which have not given a cent this year for the school could see the zeal and energy of the students who are assembled, they would say some good *can* come out of Northwood. W.

BOOK NOTICES.

WE have space only to acknowledge books received:

From the Presbyterian Board, Chestnut street, Philadelphia, and Third avenue, Pittsburgh:

THE INSPIRATION OF THE SCRIPTURES. By the Rev. Francis L. Patton.

THE LIFE OF DAVID. By John M. Lowrie, D. D., author of "A Week with Jesus," "The Hebrew Lawgiver," "The Translated Prophet," &c., &c.

From Robert Clarke & Co., publishers, 65 West Fourth street, Cincinnati, Ohio, and for sale by S. A. Clarke, 119 Wood street, Pittsburgh:

THE BIBLE IN THE PUBLIC SCHOOLS. Arguments in the case of John D. Miner *et al.* vs. The Board of Education of the City of Cincinnati *et al.* Superior Court of Cincinnati. With the opinion and decision of the Court. Price \$2.00.

From R. Carter & Bros., 580 Broadway, and for sale by R. S. Davis & Co., 193 Liberty street, Pittsburgh:

FERGUS MORTON; A Story of a Scottish Boy. By J. R. Macduff, D. D., author of the "Morning and Night Watch;" "Mind and Words of Jesus," &c.

BESSIE AND HER TRAVELS. By Joanna H. Matthew. Price \$1.25.

A BRAID OF CORDS. By A. L. O. E., authoress of the "Claremont Tales," "Giant Killer," "Sheer Off," "John Carey," &c. Price 90 cents.

THE GOLDEN CAP; OR, THE BEAUTIFUL LEGEND OF FOSTEDINA AND ADGILLUS, and other stories. By the Rev. J. D. Liefde, Amsterdam. Illustrated. Price \$1.25.


REMOVING MOUNTAINS; Life Lessons from the Gospel. By John S. Hart.

THE MINISTRY IN GALILEE. By the Rev. William Hanna, D. D., LL. D., author of "The Last Day of our Lord's Passion," "The Forty Days after our Lord's Resurrection," &c. Price \$1.50.

We have received two numbers of the *Monthly Record*, published by the Young Men's Christian Association of Philadelphia. George D. Stroud, managing editor, 703 Sansom street. Subscription 50 cents per annum.

The union of the *United Presbyterian and Christian Instructor* proved to be of but short continuance. They are now published separately, the former at Pittsburgh, the latter at Philadelphia.

The twenty-fourth number of ZELL'S POPULAR ENCYCLOPEDIA and UNIVERSAL DICTIONARY has been received.

 We have delayed the issue of this number a few days, and deferred the publication of Obituary Notices and other matter on hand till next month, in order to publish the "Closing Exercises of the Theological Seminary," in connection with the "Appeal" made by the Board of Superintendents. We hope a prompt and liberal response will be made to the "Appeal" by the entire Church.

12,	Robert M. Stevenson, Washington, Iowa.....	5 00
	Missionary box of two youngest children of Mr. and Mrs. Campbell, Pine Creek, Pa., per Rev. J. Hunter.....	1 50
17,	Ryegate and Baraett cong, Vt., per John Maklam.....	80 57
19,	Cash from Mr. James Graham, of the United Presbyterian church, being a donation to the Foreign Mission fund, per Rev. J. R. Thomp- son, of Newburg, New York.....	100 00
22,	Female Missionary Society of 1st cong, Newburg, New York, per Rev. S. Carlisle.....	100 00
24,	Springfield, Pa., per Rev. J. J. McClurken.....	\$11 00
	Greenville, " per do.....	15 00
	Sandy, " per do.....	3 50
	Blank, " per do.....	50
		30 00
25,	1st Miami cong, per Samuel P. Johnston.....	\$38 60
	Less Adams Express charges.....	80
		87 80
26,	Elkhorn cong, Ill., per Rev. A. C. Todd.....	18 85
	WILLIAM BROWN, <i>Treasurer</i> . 1,635 Locust st., Philadelphia.	

RECEIPTS FOR THEOLOGICAL SEMINARY.

1870.	CURRENT EXPENSES.	
February 16,	Baltimore cong, per Rev. Johnston.....	\$ 18 00
March 9,	1st Miami cong, less express, 54 cents, per S. P. Johnston.....	10 50
	Atcheson bequest, per W. Brown.....	62 50
16,	Interest from 1st cong, Philadelphia, per D. Smith.....	60 00
18,	Mrs. Finley, endowment note, (Cincinnati).....	50 00
	Interest on above note.....	6 90
19,	North Jackson, Ohio, per mail.....	5 00
	D. GREGG, <i>Treasurer</i> . No. 99 Wood st., Pittsburgh, Pa.	

ANSWERS TO CORRESPONDENTS.

Back numbers of the magazine have been sent to all subscribers who have written for them. We will cheerfully supply, if in our power, such additional back numbers as are necessary to complete imperfect sets.

The causes of Thanksgiving and Fasting were prepared by the committee on the signs of the times, Rev. James Wallace, chairman. The causes of fasting were published as read before Synod, without any change.

The Treasurer of the National Reform Fund, is W. W. Keys, 413 Market street, Philadelphia,—of the Superannuated Ministers' Fund, James Wiggins, 80 Warren street, New York.

MEETING OF PRESBYTERIES.

Pittsburgh.—April 12th, 10 A. M., Little Beaver.

Ohio.—April 13th, 10 A. M., Muskingum.

Illinois.—May 18th, 10 A. M., Bloomington, Indiana.

Rochester.—May 21st 9 A. M., Rochester.

New York.—May 24th, 10 A. M., Second church, New York.

Lakes.—November 8th, 7 P. M., Cedar Lake.

Iowa.—

Philadelphia.—

The opening sermon before Ohio Presbytery, will be preached by Rev. J. C. Boyd, on the subject of "Covenanting." Arrangements have been made for holding a Presbyterial Communion by Rochester Presbytery. The programme is published in this number of the magazine.

Clerks of Presbyteries will confer a favor by forwarding, at earliest convenience, the proceedings of meetings.

The Synod of the Reformed Presbyterian Church, will meet in the First church, New York, on the 25th of May, at 7½ P. M.; the opening sermon will be preached by the late Moderator, Dr. Stevenson.

A *pro ne nata* meeting of Pittsburgh Presbytery, will be held in Allegheny church, Monday evening, April 11th, at 7½ P. M., to consider the propriety of changing the place and time for holding the next regular meeting.

J. W. SPOULL, Moderator.

Messrs. Editors:—Please correct one statement made in my former letter. Timber land at Lake Reno can be had at from \$4 00 to \$10 00 per acre, according to quality of timber and distance from the settlement.

D. C. FARIS.

A new statistical blank, fuller than the one before in use, has been prepared by New York Presbytery. A copy will be sent to each pastor in the church, and a half dozen to the clerk in each Presbytery for distribution in vacant congregations and missionary stations. These blanks can be filled and presented to Presbyteries at the spring meetings, and if deemed advisable, embodied as their statistical reports for Synod.

The First Reformed Presbyterian congregation of Philadelphia, which three years ago sold their church property on Cherry street, has just purchased a Presbyterian church, plain but commodious, and centrally situated, for the sum of \$35,000. They expect to place the building in complete order and occupy it for public worship on the second Sabbath of April.

APPOINTMENTS FOR ROCHESTER PRESBYTERY.

McAuley, Sterling, April 2d, 3d, 4th Sabbaths. Lisbon, May 1st, 2d, 3d, 4th Sabbaths.

A call has been moderated in Garrison congregation, Lakes Presbytery, in favor of R. J. George, licentiate.

"George Hill," in the acknowledgments for Theological Seminary in the March number, should be Grove Hill congregation.

THE
Reformed Presbyterian
 AND
Covenanter.

MAY, 1870.

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THOMAS SPROULL,
 JOHN W. SPROULL,
 EDITORS AND PROPRIETORS.

"Where unto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 2:1.
 "We should earnestly contend for the faith which was once delivered unto the saints."—*Jude*

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co., Pa.

PITTSBURGH:
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RECEIPTS FOR FOREIGN MISSION FUND.

March 19, From Miss Mary and Miss Agnes Deery, of Bellefontaine, Ohio, per D. Boyd, \$2 00. March 21, From North Jackson, Ohio, anonymous, by mail, \$10 00. March 19, From the estate of James Wright, of Logan County Ohio, deceased, per David Alexander, Executor, for benefit of Foreign Mission, \$1,000 00. March 24, From Little Beaver Congregation, Pa., per John Caldwell, \$30 45. March 24, From Mrs. W. D Johnston, Rochester, Pa., per John Caldwell, \$5 00. March 25, From Princeton Ind. Congregation, Pa., per C. Allen, \$40 00. March 26, From Lucesco, Pa., per Rev. S. O. Wylie, \$1 00. April 7, Miss A. Hughey, of Knoxville, Ill., per Rev. S. O. Wylie, \$10 00. April 7, From Cedarville, O., Congregation, per Rev. T. P. Stevenson, \$25 00. April 7, From Slippery Rock Congregation, Pa., per Rev. T. P. Stevenson, \$74 57. April 13, From the St. Louis Congregation, Mo., per Rev. J. McCracken, \$60 00. April 13, From Rygate and Barnett Congregation, per John Macklam, \$11 00. April 16, From Chartiers Society of Brookland Congregation, per Rev. J. W. Sproull, \$3 00. April 18, From the Sabbath School of the Second Congregation, New York, to pay board for one year of a Syrian child, supported by said Sabbath School, \$56 00. April 18, From the Mission Sabbath School of said Congregation, to support in like manner a second child, (one a boy and the other a girl,) \$56 00. Total per John Kennedy, \$112 00.

WM. BROWN, Treas., 1636 Locust Street.

RECEIPTS FOR CHURCH EXTENSION FUND.

1869.—Nov. 22, Received from Rushsylvania Congregation, per W. Wright, \$11 00. Dec. 6, Received from Monongahela Congregation, per Rev. J. W. Sproull, \$14 00. Dec. 6, Received from Lind Grove Congregation, per C. D. Trumbull, \$20 00. 1870 —Jan. 11, Received from Millers Run Congregation, a tenth to the Lord, \$5 00. Jan. 21, Received from Bloomington, Ind., Congregation, per N. Faris, \$58 00. January 22, Received from First Reformed Presbyterian Congregation, Philadelphia, per Wm. W. Keyes, \$100 00. Feb. 15, Received from Glade Society, Brookland Congregation, per Wm. Wills, \$3 00. March 18, Received from Clarinda Congregation, per Alexander McKeen, Treasurer, \$5 00. April 4, Received from Lucesco, per Rev. Dr Sproull, \$1 00.

WALTER T. MILLER, Treasurer,
P. O. Box, 553, New York.

APPOINTMENTS IN NEW YORK PRESBYTERY.—S. R. Galbraith, Ballybay, May, 1st and 2d Sabbaths; W. Galway, May, 3d and 4th Sabbaths,

APPOINTMENTS FOR PITTSBURGH PRESBYTERY.—*Allegheny*, May, 1st Sabbath, McFall; 2d, Martin; 3d, Wallace; 4th, McFarland; 5th, McFall. June, 1st Sabbath, Robb. *Bear Run*, May 2d Sabbath, McFarland. *Centreville*, May, 2d and 3d Sabbaths, Hannay, and visit Society. *Manchester*, May, 1st Sabbath, Hannay; 4th Sabbath, Wallace. *Mahoning*, May, 3d Sabbath, McFarland. *North Jackson*, May, 3d Sabbath, Robb. *Oil City*, May, 1st Sabbath, Wallace; 3d, McFall; 4th, Communion to be dispensed, Session to make arrangements; 5th, Robb; June 1st, Martin. *Parnassus*, April, 4th Sabbath, McFarland; May, 2d Sabbath, Robb; June, 3d Sabbath, D. Reed, and organize Parnassus and Manchester congregation the Monday following. *Pine Creek*, May, 1st Sabbath, Robb; 3d, Martin; June, 1st Sabbath, McFall. *Piney*, May, 5th Sabbath, and June, 1st, Wallace. *Red Stone*, April, 4th Sabbath, T. C. Sproull; June, 2d and 3d Sabbaths, McAuley, and visit the Society when requested by the Session and congregation; Rev. D. Reed to moderate a call in Oil City congregation, and Rev. J. Black in Pine Creek congregation.

CANADA subscribers will observe that the postage is now twelve cents per annum, so that the price of subscription is \$1.12.

THE
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MAY, 1870.

No. 5.

THE RELATION OF THE STUDY OF THEOLOGY TO MENTAL CULTURE.*

BY THE REV. D. M'ALLISTER.

GENTLEMEN OF THE THEOLOGICAL SOCIETY:—The character of your association intimates that while you may not, as you should not, and I trust do not, undervalue the classical and scientific studies of your collegiate course, you still accord an important place in your preparatory training for the work of life to the study of theology. If the life's work of all your members were to be strictly that of the professed theologian, the importance to you of this society, and of the studies in which it is designed to enlist and aid you, would be abundantly apparent. But some of you, I presume, propose to labor, as numerous former members of your society are now laboring, in other professions. This consideration naturally suggests the inquiry—of what use to students generally are theological studies? Believing that this question is of importance, and hoping that an attempt to answer it may not prove uninteresting or unprofitable, I have chosen as the subject to which your attention is now invited, *The Relation of the Study of Theology to Mental Culture*.

Etymologically defined, theology is discourse concerning God, or the science of the Divine Being. Inasmuch, however, as God is known to man, not as a vague abstraction, nor even as a vast personality of infinite perfection, standing aloof from the world, but as the Creator, Preserver, and Governor of men, theology necessarily includes not only the knowledge of the nature and attributes of God, but also the knowledge of his moral law, and his administration of it, and of his moral creatures, and the relations between him and them. That theology may present something more than mere conjectural grounds of hope and belief; that it may be a science of divine things, to be studied and known, it must avail itself of all the testimony offered by that Being of whose nature and attributes it specially treats. The theology, of the study of which we here speak, is that full, clear, and definite system of knowledge which comprises, along with whatever truths may be gathered by the unaided mind from

*A Discourse delivered before the Theological Society of Union College, June 27 1869.

the dictates of conscience and the light of nature, the higher truths of the invisible power and divinity of God, which revelation has enabled man to learn from the things that are visible, and the still higher truths whose source is revelation alone. It is no form nor modification of naturalistic doctrine. It has no sympathy with the pantheism of Spinoza, the subjective idealism of Fichte, the transcendentalism of Schelling or Hegel, the refined materialism of Herbert Spencer, nor the rationalism of Newman or Parker.

In a word, the theology here meant is biblical, Christian theology—the doctrine of the triune Jehovah, who created the heavens and the earth and all that is therein, and who upholds all things by the word of his power; who has revealed himself to man in the Lord Jesus Christ; with whom there is forgiveness that he may be found, but who will by no means clear the guilty.

It may be well to state, furthermore, by way of introduction, that while practical or experimental theology lies without the range of the study in view in this discussion, yet, as every part of Christian theology is ultimately experimental, as there is no truth in the entire system that has not more or less direct important practical bearings, we must take into consideration not simply the influence which the study of theology exerts immediately upon the mind, but also, in some measure, that influence which it exercises through the medium of its effect upon the life. It is doubtless true that a skeptic or an infidel cannot patiently and candidly study the system of Christian theology without receiving some mental benefit. No mind can honestly grapple with the profound and difficult problems of which that system treats, and seriously weigh its momentous truths, without experiencing in the process a development of intellectual power. But the legitimate tendency of a hostile and prejudiced study of the facts and doctrines of Christianity, is intellectually as well as spiritually bad. Let the manifest inconsistencies, the unfairness in accepting evidence, the perversity of judgment of Renan and Strauss, and even of Baur, the most candid and keenest critic of them all, bear witness. And no more can that indifferent and irreverent advertence to theological studies, which has a place in some of the British universities, help forward true mental culture. If students are driven to theological lectures, as to a hateful task of drudgery; if they are punished for missing a lecture by being sent to evening prayers; if teachers of theology make its doctrines repulsive by making its practical duties a penalty, no place should be claimed for its study in the process of education. We ask that theology be studied as the scholar studies his Greek or Latin, as the man of science studies astronomy. Let it be studied thoughtfully, seriously, ingenuously, as it becomes man to study any subject, and specially what concerns his most important interests, and there is good reason to believe that its study will be attended with decided mental benefits.

The beneficial bearing of the study of theology on mental culture, will appear from a consideration of the true end of all education. The literary and scientific world abounds, at present, with discussions concerning the kind of culture required by modern society. While the influence of some of the "reforms" advocated would be simply pernicious,

it may be admitted that much progress has been made toward a better understanding of the methods of education. And yet it must be said, to use the words of a writer quoted in the *North British Review*, "Far more remains to be done. *The true object of education remains to be acknowledged.*"* But what is the true object of education? Is it that which a popular theory proposes, viz., to train each individual so to perform the duties of some particular position that he may earn the largest possible amount of wealth for himself, and add the most to the material resources of society? We must accept, indeed, the fact of diversity, both in kind and degree, in the mental gifts of different individuals. And it may be conceded that a process of culture which should confine itself within the narrow limits of the individual's special gift and native bent of mind would secure in each case—at least in the lower and merely mechanical departments of labor—a measure of facility and accuracy, and consequent pecuniary success, not otherwise attainable. But is the mechanic, the artizan, or even the scientist, more important than the man? Is pecuniary success the highest success for a human being? Making education yield and conform itself to each individual's native inclination; cultivating carefully those gifts which he possesses in large measure by constitutional endowment, and neglecting those qualities in which he is naturally deficient, what becomes of symmetry and completeness of development? Such training may make a most expert header or pointer of pins, or even a most proficient mathematician or chemist. It certainly will make a very inadequately educated man—a human being of one-sided, and therefore imperfect development.

Nor will this proposed end of education meet the deepest wants of the State, any more than those of the individual. If society were an unintelligent monster—a Leviathan, as Hobbes represented it—if it were a machine, and each of its members a piece of the mechanism, with a definite place and one particular function assigned it, the true object of education would be to train every individual with a constant and supreme regard to the special place and work for which, by native endowments and bent, he might be best qualified. But society is not a machine. It is a moral person. Its highest interests are not material interests. They are moral interests. And between these and the highest interests of its individual members, there never can be any clashing. The highest prosperity of a firm of watch manufacturers, or of a rail road company, simply as such, might be secured by a training of the employees that would regard them merely as so many pieces of brass, or iron, or steel in a complicated engine; in other words, a training that would sacrifice their own most important personal interests; for in his relation to such a company the individual may be regarded as not so much a man as an agent, or instrument for the doing of a certain work. It is otherwise in the State; for in his relation to society, each individual is not only a tradesman or a mechanic, a lawyer or a physician, he is also a son, a brother, a husband, a father. While, therefore, the native gifts and tendencies

*No. 81, p. 68.

individuals are not by any means to be disregarded, it should never be forgotten that they are all *men*, the best education for whom must have regard to all the relationships and all the duties of human life.

The fact that the student may find, for the time being, his greatest pleasure as well as success in the special studies to which his inclination leads him, is no more valid an argument in favor of the utilitarian theory of the object of education. For the sake of a future and worthier happiness, it may often be wise to compel a sacrifice of present pleasure by giving to men, as Schiller expresses it, *was sie bedürfen*, *nicht was sie loben*—according to their needs, and not according to their desires.

In view of these fundamental principles, I feel constrained to enter a protest against the prevailing sentiment of the address recently delivered by Mr. Froude, at his installation as rector of the University of St. Andrews. Notwithstanding its many points of excellence, this address fails to acknowledge the true aim of education. The historian's allusion to the young men who had taken high honors at the University, but who were found breaking stones on Australian roads, sounds the key-note of his discussion of the subject, distinctly intimating that, in his opinion, the true aim of education is not to seek the improvement of the mind itself, but some extraneous advantage—some ulterior practical product to which all culture must be made subservient. In better accordance with the principles we have laid down, is the view of the object of education given in an address, delivered about the same time as that of Mr. Froude's, by Lord Stanley at his installation as rector of the University of Glasgow: "The value of all teaching consists far less in the facts acquired than in the action on the mind of the individual, produced by the process of acquiring them." Again: "The aim of a liberal education should be, not to fit men for this or that special profession exclusively, but to supply such acquirements and sharpen such faculties as shall be equally useful in any." In still closer keeping with the principles advanced is the thought uttered by Wilhelm Von Humboldt, and elaborated by John Stuart Mill, in his inaugural address at St. Andrews' in 1867: The leading principle of education is "the absolute and essential importance of human development in its richest variety"—a principle which is correctly applied, first to the individual, and then to society. But perhaps as satisfactory a view of the true aim of education as can be obtained, is found in Webster's Dictionary, where the meaning of the word *education*, is thus distinguished from that of its synonym, *instruction*: "*Instruction* is that part of education which furnishes the mind with knowledge." "*Education* is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." Such, it is believed, whether we may prefer a training mainly classical and literary, or mainly scientific, is the correct idea of the aim of education. It seeks human culture first and ultimately for culture's own sake. Whatever else may be embraced, the high and worthy object constantly before it, is the completest possible development of man, *as man*, in all his capabilities, intellectual and moral. "And though this," as says an

able British reviewer, "applies in the full sense rather to the whole of life than to any period of it, we heartily believe that this supreme end should be the one toward which all teaching should earnestly and constantly lend its assistance."*

And now, if such be the true end of education, the simple statement of the end is itself sufficient to prove that the study of theology must sustain a most important relation to the cultivation of the mind. No other science keeps the great object of education so steadily and prominently in view as Christian theology. Its reiterated and constantly enforced injunction to the sons of men is, "Be ye perfect, as your Father in heaven is perfect." No other science does so much to help man in the achievement of this end. It plainly discovers to him his defects, and at the same time points him to the remedy; it shows him his mental and moral needs, and at the same time offers him their fullest supply; and thus both by the lessons of humility, which it sternly teaches, and by the hopes which it inspires and the aspirations which it excites, it affords to him the most effectual assistance in that ascent, which leads to the summit of human perfection, where the intellect and heart and will are all completely developed—where man bears again the image of his Maker in knowledge as well as in righteousness and true holiness. Accepting the simple and truly philosophic classification of Plato—the Beautiful, the True, and the Good—as comprehensive of everything with which the mind can worthily employ itself, we can be at no loss to understand how it is that the study of theology stands in a relation of the very first importance to the work of expanding and invigorating all, and particularly the highest of its capabilities. Other studies, it is true, occupy the mind with important truths; but Christian theology presents a system of truth harmoniously related, comprehensive, far-reaching, and sublime beyond comparison with any other. No truth of science or philosophy approaches to the height of the Scriptural doctrine of the infinite, absolute, and eternal Jehovah, or that of the incarnation of deity in human nature as the means of saving a lost race. Other systems may exhibit and enforce the good; but the only perfect system of ethics and morals, her enemies themselves being judges, is that which Christian theology inculcates. And if it be admitted, as eminent thinkers have admitted, that the Christian world must ever go back to the art and literature of the Pagan world for its most perfect instruction in the Beautiful, it still remains true that, inasmuch as man's intellectual and moral endowments are his highest endowments, an inferior esthetic influence on the part of Christianity, cannot make void its claim to the foremost place among studies designed to cultivate the mind. But the admission is not to be allowed. Christian theology, as a system of truth designed to call into exercise and secure the perfection of all the powers of man, presents the worthiest objects of thought and action in every one of the three departments of Plato's classification. In the department of *to kalon*, we go back to-day to ancient Greece for our models, only because Christianity has not yet ripened her perfect esthetic fruit. As she has already educated the

**North British Review*, No. 81, p. 68.

mind to nobler conceptions of beauty than ever entered the brain of Greek, so we may rest assured, since Christianity is a perfect religion for man, physically as well as mentally and morally, under her influence his muscular and artistic skill will yet be trained to give these conceptions worthy expression in color and form, as expression has in no low degree been given to them already in melody and harmony of sound, of which the ancients barely dreamed. But leaving out of view that part of the world of the beautiful, to which the external products of taste and artistic skill belong, it may still be safely affirmed that Christian theology educates her students to the preception and appreciation of a higher beauty than can ever be portrayed in color or embodied in form. In a word, no other system of truth so fully and effectually calls into exercise the whole range of man's mental powers, as the theology of the Bible; and because its study tends to the attainment of the true end of education,—the completest possible development of the whole man,—affording room for its highest efforts to every faculty of the intellect, strongly appealing to every noble susceptibility, and powerfully inciting and impelling the will, it is but reasonable to claim for it a vital relation to mental culture.

Having the object of his education before him, man naturally begins to make particular inquiry as to the way in which the educating process is to be begun and carried forward. In view of the true end of education, what, it will be asked, is the most important thing for him to know? Ruskin says, that to be properly educated, a man ought accurately to be taught these three things: "First, Where he is; secondly, Where he is going; thirdly, What he had best do under those circumstances. First, Where he is—That is to say, what sort of a world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, Where he is going—That is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world; and whether, for information respecting it, he had better consult the Bible, Koran, or Council of Trent. Thirdly, What he had best do under those circumstances—That is to say, what kind of faculties he possesses; what are the present state and wants of mankind; what is his place in society; and what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has had his will so subdued in the learning them that he is ready to do what he knows he ought, I should call educated; and the man who knows them not, uneducated, though he could talk all the tongues of Babel."* To this admirable summary of what it is requisite for an educated man to know, I have but one objection to offer, and that is merely in reference to the order or arrangement. If the highest possible development of man himself be the object of education, it would seem proper for him, before he inquires carefully and accurately into the nature of the world he is in, and of the creatures around him, to inquire into his own nature. The first and all-important things for him accurately to know are,—what kind of a being he

* *Beauties of Ruskin*, pp. 446, 447.

is; of what powers and faculties he is possessed; and what it is that constitutes their development and his own perfection. *

To know accurately what man is, we must know something certain and positive as to the nature of that thinking, reasoning power within the material frame of man, as well as the faculties of that frame itself; to understand what will constitute man's perfection, we must know his destiny as well as his present condition. Here, then, are fundamental questions: What is man? What is his future? In answering these inquiries, science and philosophy can do, and have done much, but only as the handmaids of theology. Divorced from the teachings and guidance of revelation, they have run mad whenever they have attempted to explain the nature of the soul of man, or forecast its destiny. Becoming too profound and erudite to accept the aid of that supernal light which shines in the simple records of the Bible, the devotees of science propose the obscurest and most absurd of theories, not knowing that the light which is in them is darkness. For example, one of this class of scientific men declares that the soul is only a collective name for certain functions of the nervous system. Another representative of the same school, Dr. Bucknill, assures us that the growth and renovation of nerve cells in the brain "are the most ultimate conditions of mind with which we are acquainted;" and then, instead of seeking light from some higher source, when his own investigations show him that light is so much needed, he confidently decides that thought, recollection and reason "are products of the activity of the vesicular neurine of the brain."* Dr. Youmans, one of the best known of this class of philosophers, gives us a more extended, if not a more intelligible view of the same theory. He informs us that the mental associations are formed by combinations of currents in the brain, and are made permanent by the growth and modification of cells at the points of union." Again: "Intellectual 'capacity' is at bottom, an affair of physical impressibility or nervous adhesiveness." Once more: "When a child associates the sight, weight and ring of a dollar with the written word and verbal sound that represent it so firmly together in its mind that any one of these sensations will instantly bring up the others, it is said to 'learn' it. But the real fact of the case is, that the currents formed by visible impressions, vocal movements and sounds, are often repeated together, and are thus combined in the brain, and fixed by specific growths at their points of union, and in this way the mental associations are cemented by cerebral nutrition."† Such theories of the na-

* Quoted in the *North American Review*, No. 217, p. 684.

† *The Culture demanded by Modern Life*; Introduction, pp. 14, 15. It affords me pleasure to be able to give, in this connection, a characteristic, inclusive note with which I have been favored, from the pen of Dr. Tayler Lewis: "If my soul, my mind, (my *ego*,) is only the mental associations formed by combinations of currents in the brain; or, in other words, if my spiritual being (so called) is nothing more than a certain state of the matter of my brain combined with certain movements in it; and if the movements of matter are infinite, what is there to prevent that, in the course of time and things, matter and its movements may again get into the same state that now constitutes my brain—what then? Why, such a constitution (such a being) would have all my knowledge, memories, imaginations, ideas, &c., just as I now have them, and this independent of any past experience or original intuitions."

ture of the human soul, implying, as they logically do imply, the cessation of its existence at the dissolution of the body, may appear far more intelligible and rational to a certain order of scientific men than the theory of the Scriptures; but to men generally, whether unlearned or most highly cultivated, they are obscure, and often utterly unintelligible. And so far as they can be understood, there is something in man himself, apart from the inspired and authoritative teachings of the Bible, as the outreaching and searching of the best minds of heathen antiquity convince us—something which instinctively rejects them all as unworthy the dignity of human nature; and when the Word of God adds its testimony, they are seen and known to be “profane and vain babblings, and oppositions of science falsely so called.”

This vain theorizing as to the nature of the soul, is happily satirized in one of the philosophical romances of Voltaire, who, though he had no respect for the authority of the Bible, had a keen sense of the absurdity and unintelligibility of the views entertained by many philosophers. *Micromégas*, a gigantic inhabitant of one of the planets of Sirius, visits Saturn and finds a congenial friend in the secretary of the academy of sciences in that planet. Together they visit Jupiter and Mars, and finally come to the Earth. The strange visitors here meet with several philosophers, and entering into conversation with them, are delighted and astonished at the accurate answers which the philosophers give, most promptly and in concert, to certain questions in astronomy and natural philosophy. “At length *Micromégas* said to them: Since you know so well what is without, doubtless you know still better what is within you. Tell me what your soul is, and how you form your ideas. The philosophers spoke all at once, as before, but they were all of different opinions. The oldest cited Aristotle; another pronounced the name of Descartes; this one, that of Malebranche; that one, of Leibnitz; yet another, of Locke. An old peripatetic cried aloud with confidence: The soul is an *entelechy*, and a reason by which it has the power of being what it is. This is what Aristotle expressly declares, page 633 of the edition of the Louvre:

Entelecheia esti, k. t. l.

I don't understand Greek very well, said the giant. No more do I, said the philosophic mite. Why, then, returned the Sirian, do you cite a certain Aristotle in Greek? Because, replied the *savant*, it is by all means necessary to cite what one does not at all comprehend, in that language which one understands the least.”*

It is not difficult to trace the connection between the theory opposed above, or any similar theory concerning the soul, and the studies of the class of men who adopt it. Devoting themselves to the physical sciences, seldom if ever rising above the regions of matter and force, and neglecting or even despising the instructions of the divine word, it is not surprising that these students attain to no higher a view of the nature of the soul than one which is essentially, if not avowedly

**Micromégas*, ch. vii. *Œuvres de Voltaire: Romans, Tome Première*, p. 204. Pourrat Freres Edit. Paris, 1888.

materialistic. Nor is it any more surprising that such theories of the nature and destiny of the nobler part of man should link themselves with a low utilitarian view of the end of education. As a safeguard against all unworthy views of the soul, consistently at variance with the true end of education, we have offered to us the study of Christian theology. Not that physical science is to be neglected; but its study must be balanced and controlled by thoughtful attention to those supernatural verities of theology, which are none the less real, though imperceptible to the eye and ear, and impalpable to the touch of sense. Our studies must lift us above physical bodies and physical laws, if we are to know ourselves. We must attend to the intuitions of the mind, which accord so harmoniously with the truths of revelation, and which of themselves teach us something of our high origin and nature and destiny. Plato's apprehension of the necessary and eternal ideas of the Beautiful and the Good, taught him the immortality of the soul. If the soul has a preception of ideas and distinctions in themselves immutable and eternal, it also must partake of the same nature.* For what concern has a being which is only "a collective name for certain functions of the nervous system" of a mortal creature with immutable and eternal distinctions? Most eagerly, we may well believe, would that profound and reverent philosopher of old, feeling after the high truth of the nature and future of the soul in the midst of heathen darkness, have welcomed the teachings of our heaven-sent theology, which has "brought life and immortality to light,"—teachings which self-satisfied philosophers of this age of Christian light and civilization disdainfully reject! There is no lesson which the bustling utilitarian present more needs to learn, than that which the contemplative Past teaches in Plato's reverence for divine things, and his readiness to receive the truths which these taught him concerning himself. Says Aristocles, the philosopher of Messene, whose works have all been lost, with the exception of a few fragments preserved by the historian Eusebius: "Plato, if any man ever did, philosophized legitimately and perfectly. He held it as an axiom, that it is not possible for us to understand things human; (*ta anthropina*—the nature, surroundings and relations of man,) without a previous perception and contemplation of things divine," (*ta heia*—what we would now designate, the truths of theology.)† Here we have the secret of that wonderful system of philosophy, which, though developed in an age unfurnished with books and other external appliances of education, will stand till the end of time, among the chief sources of human knowledge. It was the apprehension of eternal and immutable truths, particularly that of the soul's immortality, that moved the mind of Plato to its inmost depths, and evoked the mightiest energies of his intellect, and thus secured the completest mental development and ripest culture of ancient Greece. Yes! and I feel myself safe in assuming that there are not a few

* *Phaedo*, 76 D & E. The connection of this argument with the doctrine of pre-existence, or even with the Pythagorean or Egyptian figment of metempsychosis, does not, of course, weaken its force in support of the true doctrine of the soul's immortality.

† *Eusebii Præparatio Evangelica*, 11, c. 3.

amongst ourselves who vividly remember a period in life when the first, full, startling realization of its immortality broke upon their soul with overwhelming power, and bore relentlessly upon it like a ponderous, oppressive weight, while it vainly tried to follow up and grasp the whole far-reaching line of a never-ending existence, and drew back after each baffled endeavor, more profoundly awed by the solemn truth and its tremendous issues;—many who recall the throes of their birth into the world of the supernatural and eternal, and who mark from that point the beginning of a higher intellectual life, and of a broader and deeper mental culture. “The world of nature,” says one of the most philosophical writers of our age, in a passage of rare and genuine eloquence, “The world of nature unfolds merely the superficies of man, leaving the hidden depths of his being unstirred; and only when the windows of heaven are opened, are the fountains of this great deep broken up. When man realizes that he is immortal, he is supernaturally roused. Depths are revealed in his being which he did not dream of, down into which he looks with solemn awe; and energies, which had hitherto slumbered from his creation, are now set into a play, at which he stands aghast. Never do the tides of that shoreless ocean, the human soul, heave and swell, as they do when it feels what the Scripture calls ‘the power of an endless life.’”*

(To be continued.)

THE IMPORTANCE OF CHURCH ENDOWMENT.

NUMBER TWO.

THE argument for a public provision for the religious instruction of the people may be presented from two distinct standpoints. The subject may be considered from the fact of indifference, if not disregard to spiritual want, on the part, particularly of the great masses of a community; or from the inadequacy of voluntary efforts to secure religious instruction, as this may be gathered from past experience.

In the discussion of this, as of every other subject involving moral and religious obligation, the fact of human sinfulness, must be taken for granted. That man, in a state of innocence, was under such obligation to his creator, admits of no doubt; and had he continued in this state, every duty and service would have been perfectly performed, without external aid or inducement. The law written by the finger of God, in the moral constitution of man, was sufficient to meet every exigency and every demand made upon him. He has become neither a brute, nor a fiend; responsibility continues; and he is not without hope of deliverance from the thralldom of sin; but this cleaves so fast to him, and is so blended with his whole being, that every faculty of his soul is defiled and tainted.—“Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart.”

Sin as an indwelling power in the soul, alienates it from God, and indisposes it to that which is good. Ignorance of God, and of the obligations which are due to him, as well as ignorance of himself and his own wants, are surpassed only by his indisposition to good. His under-

* Shedd's Discourses and Essays, pp. 27, 28.

standing, it is true, is blinded; but his alienation from God, and the consequent dislike to whatever leaves resemblance to him, is a far greater evil. Ignorant of his duty as man is, he is still more indisposed to it. He is unwilling to do all that he knows to be right. Supernatural revelation apart, the unsanctified man is unwilling to follow the dictates of natural conscience. This moral characteristic of man is so evidently developed in his conduct, that even intelligent heathens took notice of it. A Latin poet makes the ingenuous admission, that while "he knew the better, he did the worse."

This state of things, incident to the presence of sin in the soul, is greatly strengthened by circumstances. Great numbers in every civil community are much behind even in civilization; and are often sunk in the lowest degradation. Such, and they are numerous, have no adequate sense of even their physical necessities; no provident anticipations, no economy, no foresight, even as to their daily bodily wants. Now, if thus indifferent to their temporal wants, wants that press themselves on their attention by painful hungerings and cold, and the destitution of everything that may minister to human comfort, is it probable, or even possible that such would concern themselves about spiritual things, which to them are as unfelt as they are unseen? Is it to be supposed, in these circumstances, having no felt sense of moral and religious destitution, that they would of themselves voluntarily provide for religious instruction, and the administration of gospel ordinances?

This view of the subject does not proceed merely on the ground of moral probabilities, the anticipated result of man's known sinfulness; it is a verified fact. The result is one that might not only be anticipated, but one that is verified by past experience. Argument is not needed, we have only to open our eyes and look around us, to see in our large cities the thousands that are perishing for lack of knowledge—men and women living and dying without God and without hope! The number is great, and increasing in our own highly favored land, and especially in large cities, of such as make not, and think not of making any voluntary effort to obtain religious instruction, and whose footfalls are never heard within a place of worship.

Nor is this all; there are many of the better educated and intelligent of the people, and not unfrequently occupying high social positions, that have no proper apprehension of the necessity of religious instruction. The difficulty with this class is not the want of means to obtain religious instruction, nor is it simply the want of general knowledge, it is the want of a felt sense of religion; but this class might be attracted, in the first instance, to attend the public ministration of the gospel, if brought as it were to their door, without effort on their own part. This is quite within the reach and legitimate end of a public endowment. It is not claimed that it would make them Christians; no external knowledge of the truth of God, however brought before the mind of the sinner, can of itself convert him, or make him a new creature. This is the effect of divine power. But it is the will of God that the effect be produced through the medium of gospel truth. Sinners believe, and are sanctified through "belief of the truth." It is claimed then, that the mode by which "truth" can most readily and exten-

sively be brought into contact with the greater number of minds, has a decided advantage, and on this ground, were there no other, has the preference.

There are indeed many, in every civil community, where the light of the gospel is possessed, who realize the importance and indispensable necessity of religious instruction, to make them wise unto salvation, and who voluntarily and most cheerfully sustain the ministrations of the gospel by their worldly substance; and this not unfrequently, with very limited pecuniary means of doing so. Among this class may be found the most devoted Christians. To such, the gospel is the pearl of great price, for the possession of which they willingly relinquish earthly treasure. This is stated, not as a concession in argument, but as a ground of thankfulness to God, that notwithstanding the great indifference manifested in the world on the subject of religion, there are a goodly number who, like Moses, esteem the reproach of Christ greater riches than the treasures in Egypt.

But were this class far more numerous than it is, there would still be left a large, perhaps a greater number, who make no effort to obtain religious instruction, for whose sake public provision should be made. Nor should it be overlooked, in the consideration of this subject, that apart from the fact of indisposition to make voluntary efforts to obtain the means of grace, there are in every civil community vast numbers, who, though willing—though the greater part of them are not—are, in a pecuniary point of view, utterly unable to meet the necessary expense of doing so. For the sake of this class, public provision should be made for religious instruction, and the maintenance of Christian ordinances. Should no one care for their souls?

But whatever the cause may be, whether it is that the importance of religion is not valued, or pecuniary inability to obtain religious instruction, it is beyond all doubt true, that there are a very large number who, from one or other of these causes, make no provision for themselves; they are unwilling, or unable, and not unfrequently the two causes are combined in the one person. When such a one has the pecuniary means, he has neither heart nor will to use them for such a purpose. Indeed, in the best possible circumstances, a public provision for the religious instruction of the community is better fitted than the voluntary efforts of individuals, adequately to meet the wants of the people.

There is, comparatively speaking, a numerous class in every large community so morally debased, as to have little or no regard as to the necessity of making provision for their daily physical wants, though urged by the most pressing motives; who are so destitute of forethought, or the most ordinary prudence, that neither the powerful appetite of hunger, nor the sensations of cold or suffering, can induce them to make sufficient exertion to supply their animal wants. This class receive not, they know not the admonition—"Go to the ant, thou sluggard, consider her ways and be wise, which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest." I have already pointed out this fact, for the purpose of showing the need of a public endowment for the religious

instruction of such. For if they show little or no concern in regard to their animal, far less will they in regard to their spiritual wants.

I now advance a step farther in this view of the subject. There is a class, and a very large one, which in a moral point of view is not to be brought into comparison with that of which I have just been speaking, characterized by forethought and industry and social position, and which is solicitous to win, if possible, pecuniary independence. This may indeed be taken as the normal condition of civilized society. The desire of improving one's external circumstances, is, in its own place, a laudable ambition, but which may become covetousness by excessive indulgence, in the gratification of which every new acquisition only excites the desire for more. Physical wants are provided for by this class of the community, and ordinarily to an extent far beyond mere wants; the comforts of life, even to profusion and luxurious enjoyment, come frequently into demand. Here, there is a natural principle at work, and that principle grows by exercise, even to excess; the principle is a sense of want; and the more it is gratified, the more it desires. Ordinarily, this sense of want is a sufficient motive to voluntary activity, for the attainment of whatever may supply the want or obtain the thing desired. The commercial law of supply and demand comes into direct operation; the demand creates the supply, and unless unexpected or excessive, the demand will always be readily supplied.

In regard to moral and religious instruction, it is far otherwise. It is only to a very limited extent that this rule can be applied. There might be a great demand for religious instruction, but there is not, because the sense of want is not great, and therefore the supply is necessarily regulated, not by the demand that might be made, but according to that which is actually made. And here we may be reminded of the painful fact, that the large class referred to, though quite alive to the sense of physical wants, and therefore demand a supply adequate to meet it, yet make no demand, or at the most, very little demand for religious instruction. It is sad to think of intelligent persons possessing, not unfrequently, a good general education, and possessing also, the pecuniary means of obtaining religious instruction, yet taking no interest and manifesting no desire whatever in regard to the latter. Though distressing, the fact is not unaccountable. Whatever may be the advantages of birth, education, or wealth—and these may not be despised—the declaration of Scripture is true of all: "that which is born of the flesh is flesh," and "they that are after the flesh, do mind the things of the flesh." Again, "the natural man receiveth not the things of the spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned." Such being the character of man, care for, or voluntary effort to obtain the means of religious instruction, may not be expected. And such is the fact. Things visible and external occupy the mind to the exclusion of things unseen and spiritual.

I add, in further illustration of this subject, a quotation from the late Dr. Chalmers, a writer as distinguished for his shrewdness and strong common sense, as for his unrivalled eloquence. It is from his

Christian and Civic Economy: "The spontaneous demand of human beings for religion is far short of the interest which they actually have in it. This is not so with their demand for food or raiment, or any article which ministers to the necessity of our physical nature. The more destitute we are of these articles, the greater is our desire after them. In every case where the want of any thing serves to whet our appetite, instead of weakening it, the supply of that thing may be left with all safety to the native and powerful demand for it among the people themselves. The sensation of hunger is a sufficient guarantee for there being as many bakers in a country as it is good and necessary to have, without any national establishment of bakers. But the case is widely different when the appetite for any good is short of the degree in which that good is useful or necessary; and above all, when just in proportion to our want of it, is the decay of our appetite toward it. Now this is, generally speaking, the case with religious instruction. The less we have of it, the less we desire to have of it. It is not with the aliment of the soul as it is with the aliment of the body. The latter will be sought after; the former must be offered to a people whose spiritual appetite is in a state of dormancy, and with whom it is just as necessary to create a hunger as it is to minister a positive supply. In these circumstances, it were vain to wait for any original movement on the part of the receivers. It must be made on the part of the dispensers."

I have directed the attention of my readers to three classes of the community, the circumstances and character of which show the necessity of some other and more efficient way than their own spontaneous effort of obtaining religious instruction. The first is made up of the most thoughtless portion of society, whose care and forethought are not adequate to provide for their mere animal wants, far less for those that are spiritual. The second class is composed of such as have, in some good degree, a sense of spiritual want, and would seek to supply it; but they lack the pecuniary means of doing so, if this is made dependent on themselves. The third class have the pecuniary means, but not such a sense of the importance and need of spiritual food for their souls as to make much, if any, exertion to obtain it.

Such being the state of things, the supply of religious instruction is not and cannot be adequate, I do not say, to the demand, for the demand falls short of what it should be, but it is not adequate to the need in the case. The correctness of this conclusion is put beyond all reasonable doubt, by unquestionable facts, facts open to all who choose to look abroad throughout the community. Take any large city, for example, that of New York, the commercial capital of the United States. This city, with all its princely wealth and growing commercial prosperity, and with all its liberality and philanthropy, contains an enormous amount of religious destitution, and its unavoidable accompaniment, moral pollution. There is no peculiarity here, it is only an illustration on a large scale of what may be found everywhere, in proportion to the amount of population. It will tend, however, to illustrate the subject, to bear in mind that the ratio of destitution does not increase at a uniform rate with the increase of numbers, but as a heavy

body falling through space, proceeds at a continually increasing rate, so the destitution of large cities grows, not in simple proportion to the increase of the population, but at a continually increasing rate.

That much has been done to supply the moral and religious destitution of large cities, no right-hearted person will be disposed to deny. It is ground of thankfulness to God, that so much effort is put forth by the Christian part of the community, so much self-denial to aid the needy and instruct the ignorant, and bring sinners to Christ and holiness. It would be worse than it is with the world, if no such effort was made, no such self-denial exercised; yet they are not adequate to the great and growing want of society. No private philanthropy, not even the combined Christian operation, has ever reached the necessities of the case; the evil is too great to be dealt with on the voluntary principle. Notwithstanding all that has been done, it is a fact too prominent, and has too intimate a relation to the subject under discussion to be overlooked, that many Christians, and a far greater number of professors of religion, have no proper sense of the obligation to do all they can or might do, to promote the religious welfare of their fellow-men placed in less favorable circumstances than themselves.

But, were it within the reach of private philanthropy, it may well be asked, is it right for a nation to leave to private benevolence, a matter so vitally connected with the best interests and welfare of the whole community, as is the religious instruction of the people?

The attention of the reader shall be directed, in my next article on this subject, to the inadequacy of voluntary effort to provide religious instruction for the masses of the people.

MINISTERIAL CONVERSATION AMONG THE PEOPLE.

YOUNG ministers are often much perplexed by the difficulty they find in leading people in religious conversation. They feel that their visits should be something more than mere tokens of personal friendship; but the question is, how to make them so. When they attempt to talk about religion they find that the conversation turns chiefly upon doctrine, and that if experience be broached, it becomes a one-sided affair. There is danger, therefore that it will quickly degenerate into pure worldly gossip. Young ministers are too apt to be discouraged in their efforts in this way. It does not necessarily prove a want of piety in professors, that they more readily talk about doctrines than experience; for really good people are often too modest to speak freely of themselves. Dr. A. Alexander, author of an excellent work on religious experience, once snubbed a superficial, windy talker about the subject, by remaining silent when asked for his experience. "What, then," said the man, "have you no experience?" "None to speak of," was the reply. What an able minister felt so deeply, we may allow common people also to feel, without charging them with having no religion. Besides, true religious experience is the result of close metaphysical thought, which few are capable of to any great extent. That pious people like the subject, is plain from the demand

there is, among them, for such works as Pike and Hayward's Cases of Conscience, and Alexander's Religious Experience, above referred to. They like to hear those who are able, either in the pulpit or out of it, talk on such matters, though they take no part themselves. They are pleased to have their Christian experience judiciously unravelled by a wise and godly man, and all the more that they cannot do it themselves. If pious people are not pleased, the speaker may judge that it is not well done. But this throws the burden of the conversation on the minister, in fact it becomes a sermon; the minister is soon exhausted, and the subject is changed. If anything is proved by the result, it is the shallowness of the party introducing the subject. But there is a better way.

Conversation means turning about. It is that easy and pleasant interchange of thought and feeling that takes place at the fireside, where there is no restraint. There is not only a familiarity in the words, but there is an easy sliding from subject to subject not allowable in a public discourse. Now the object of the minister should not be to kill the life of conversation by making religion, in a formal and stiff way, the sole topic; rather allowing conversation all its life and sliding facility. He should follow it up wherever it may go (except when it falls into scandal), and give it an agreeable turn toward the religious at every fair opening. Doctrinal religion is sure to be talked of in the minister's presence. Very good. This subject will afford good opportunities for the most practical suggestions. Then, by all means, encourage it. Do not say of it, "you have there only the stalk and husks of religion. All that belongs to the head." Doctrine has a vital connection with true piety. The minister's business is to bring out this connection, not to cast aside doctrine as rubbish unfit to be in a heart of piety, but to cherish it as the means to the end. If you were talking about good corn or wheat, it would not be aside from the subject to leave the looks, weight and other good qualities of the grain, to talk awhile about the soil that produced it—its qualities and preparation. So we should not think ourselves far from the kingdom of God when we delight to talk about the great doctrines of the kingdom. Beside, the skilful minister will know how to give life to every doctrine as it passes under review, by showing what duty grows out of it. We may safely say there is no doctrine from the word of God that does not directly give rise to a duty and an experience. The divinity of Christ is at the bottom of our hope of eternal life, through the atoning virtue of his blood. The personality and office of the Holy Spirit is the foundation of regeneration, sanctification, and in a word, of every thing that belongs to supernatural life and experimental religion. If these are the doctrines that Christians love to talk about, pray do not say that their talk indicates a want of piety. This is a good foundation; what is built upon it must have some value. Beside, when they are so near the vitals of religion, how easy, by a little slight, to give the talk such a turn as to bear directly on personal holiness.

But there may be profit drawn from conversation about the more circumstantial doctrines. National Reform, the headship of Christ over the nation, might very properly be the subject. Surely nobody is so

spiritual as to see no sign of piety in the discussion of this doctrine. A circumstantial doctrine sometimes becomes vital, by being the point in the Christian system at which the enemy tries to make a breach. Christ may be denied in a circumstance, as well as in a more general way. And denied in one or other, is the same. Our distinctive principle claiming for the Lord Jesus Christ the practical headship over the nation, though in one view a circumstance of his Mediatorial kingdom, is in another a vital matter, because here the enemy assails religion. Covenanters probably talk a great deal about this doctrine. If they do not, they ought to; and they ought to talk of it in its practical application. They ought to talk of the duty they owe to the Lord Jesus Christ, as King of nations. They ought to talk of the cross he has called them to bear in testifying against political partnership with a government that disowns its King. All this has a most practical bearing on conduct and conscience, and consequently experimental religion. The want of piety is too clearly evident in some, in that they do not like to talk of this doctrine, nor to hear it expounded and applied, even from the pulpit. The amount of what has been said is, that there is too little concern about the precious doctrines of the word of God; and the reason of this unconcern is, a want of real piety. Let the people talk of doctrine, but teach them to talk of it to a practical point.

Religious people talk about the weather, the crops and politics. They certainly ought to avoid these topics on the Lord's day. But it is not out of place for Christians, at a proper time, to speak of things that have so much to do with their comfort. Nor should the minister think it beneath his dignity to take easy part in such conversation. Only it should be an end with him to throw in suitable pious reflections, in such a natural way as to secure ease and gracefulness. In this way an hour's talk, that otherwise would be altogether worldly and away from God, may be perfumed and savored with piety; and yet without any stiffness or formality. This is the great art of religious conversation—to keep the minds of the company in the conscious presence of God. If religion be directly and solely the topic, the conversation must become a drag. But if it oozes into every subject through appropriate openings, it will not destroy the sprightliness of conversation nor make the minister's presence unwelcome. A minister gains nothing, but loses much by trying to keep himself up to the dignity of preaching in his social visits. The preaching may be excellent for the pulpit, but for the fireside it is not just the thing. Yet the minister is not to forget his great work, but at the fireside is to follow it up in a way suited to the place. When talking about weather and crops, we ought not to forget an expression of thanks to the kind Providence that gives us life and breath and all things, and crowns the year with goodness, and makes his paths drop down fatness. When politics is the subject, our object might be to teach others to observe how God overrules the actions of wicked men, and blesses the endeavors of the friends of truth and righteousness.

As to direct experimental religion, the subject is so serious and difficult, that if spoken on often there would be danger of doing more harm

than good. People that are very free to talk on this subject are always disgusting, chiefly because they do not seem to feel the importance and dread reality of the subject. They are also sometimes too deficient in scriptural views and tests of the matter. Thus their zeal to promote religion, lowers it by their ill advised efforts. Our duty in religious conversation, as in our conduct, is to walk with God. In all that we say, we should remember that his eye is on us, and therefore our eye should be on him. The minister stands between the people and God. It is his duty, therefore, without parading his high office, in an humble and unostentatious manner, to keep the thoughts of his companions under law to God.

REFLECTION.

PREPARATION FOR DEATH-VISITS.

THERE is incessantly walking up and down this wide world of ours, an invisible personage, gaunt, stalwart and grim, as we may suppose, and armed with a keen and potent dart. He visits everywhere, entering with equal familiarity the humblest cottage and the most luxurious mansion. He spares none; but ruthlessly attacks and hurries away to his dark domain, the young, the old, the rich, the poor. Now, it is the babe from the mother's bosom, and now, the old man tottering on his staff; now, the prattling child from its parent's side, and now, the mother from the head of her little family—the wife from her husband and the husband from his wife, and friend from friend. Sometimes he takes to his cold embrace the new-made bride, ere she has laid aside her wedding attire, and not rarely the devotees of wealth and fashion, in the very act of worshipping their gods. Sometimes he gives warning before he strikes, touching with his blighting finger the buddings of youth and health; but frequently he does not, nor is it needed. So long has he been at his appalling work, and so incessantly snatching on right and left, and hurling into the yawning grave—so uninterrupted in his fell destruction, by time or circumstances, by talent or position, by summer or winter, and so universally, that additional warning is unnecessary. His work itself is everywhere a sepulchral voice reiterating the sentence, "It is appointed unto all men once to die;" a personal address to every one, "Set thy house in order, for thou shalt die and not live;" a repetition of the important charge, "Watch, for in such an hour as ye think not, the Son of man cometh." When he enters a household he may take any number, usually he takes but one at a time. Not the one we may think we could spare best, nor always the one we suppose best prepared. He consults no wish of ours. He is as sovereign as he is irresistible. He disregards our feelings and condition, as he defies all the skill and efforts of physicians to stay or baffle him.

As his presence appalls us, and the sight of his fell work harrows every feeling of our nature, we are forced to ask: is there no relief, no hope? In vain we ask the world. Wealth says, "There is none in me." We ask science, the discoveries and improvements of the age.

They shake their heads, and turning away, leave us in blank despair. In the crisis of our need, lo! Mercy holds out from heaven a lamp shedding hope-inspiring rays on our midnight gloom. It shows us where the fell destroyer is, whence and why he came—his work, its beginning and its end. It shows us that when the body dies the soul still lives and hastens back to God. Its light falls upon the tomb; and we see that the body which moulders there and mingles with its kindred dust shall, at the great day of Jesus Christ, rise again, and reunited to the soul, stand with the assembled universe before the Judge of all. It even throws its light far into the future, shows us hell to be shun, and heaven to be won—won, by accepting the offer of the gospel, by faith's reception of the only Saviour, and union to him who ransoms from the power of the grave, who redeems from death, who says, "O Death, I will be thy plagues; O Grave, I will be thy destruction; repentance shall be hid from mine eyes."

Those thus united to Christ, are assured of his ever-presence and most attentive care. Their every want shall be promptly and amply supplied. He says, "I will be with thee," and they say, "The Lord's my shepherd, I shall not want." Their souls may faint from many causes, but he "restores" them. Through ignorance they may stray, but he re-establishes and leads them "in paths of righteousness." He does it all from his abundant goodness, from his sovereign, eternal and unchanging love.—"Even for his own name's sake."

The believer looks, and there are before him a dark valley and a swollen Jordan. He shudders at the sight. As he stands trembling on their verge, nature shrinking and failing, he hears a voice, calm and sweet as the harp of angels, saying: "Fear not, for I am with thee; be not dismayed, for I am thy God; I will help thee, yea, I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness; when thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee." Then boldly fronting the darkness, he sings:

"Yea, though I walk in death's dark vale,
Yet will I fear none ill;
For thou art with me, and thy rod
And staff me comfort still."

Looking up, he sees the wonderful provision love has made for him, "a table prepared in the presence of his enemies, his head anointed, and his cup running over." Looking back, he sees more plainly than ever, that "goodness and mercy have followed him all the days of his life," and has fuller and increasing assurances that he "will dwell in the house of the Lord forever." This is the hope begotten by the gospel; in this hope we part with our loved ones; in this hope we meet and conquer the last enemy.

When, as sympathizing friends we visit the afflicted, or assembling in the house of mourning, we pity the sorrowing, and mingle our tears with those of the bereaved, our hearts opening to them and bleeding for them, it is well; we are all the better for it, and so are the suffering too. Meanwhile a feeling of gratitude may glow within us ~~because~~ it is not ourselves that suffer—it is not one of ours that lies cold in death.

But we may have no solid reason. So far, indeed, it is well that we are neither suffering nor bereaved. But there is a worse state; worse far, than that of trial and bereavement. How shall I express it? The state of lost sinners! dead while we live; without God and without hope in the world; the state of those who can on no proper grounds say, "The Lord is my shepherd!" Ah, what will you do if this is your condition when death comes?—when you must enter the dark valley—when you must cross the swollen Jordan! No friendly voice will be there to cheer you, no "rod and staff" to comfort you. Think of it in time, and while there is an "accepted time," "a day," an hour "of salvation," embrace it, close with Christ; and with him for your friend, you may be truly grateful, for then and only then you shall be prepared for trial, bereavement and death.

You who are to-day bereaved and mourning, feel, possibly as you have never felt, the bitterness of sin, the rending of heart ties and the blight of hopes. You feel impelled to pour out your hearts to God and press the question, "Why am I thus?" Down in the bed of the ocean there are at this hour pebbles rolled and tossed hither and thither, by the surging waters and the ocean currents. But when the wild storms are up that lash the mountainous waves into foam and fling them across the skies, these pebbles, rolled and washed, rounded and polished, shall be borne to and deposited on the shore. God, by your trials, is doing the like with you; and when you are rounded and polished you will be borne to the happy shores of Immanuel's land, and by the heavenly artist placed as gems of inestimable worth in the crown of the King of kings, "to shine in the brightness of the firmament, and as the stars forever and ever."

Believing that the good Shepherd who laid down his life for the sheep, cares for them, and never so much as when they are in danger and enduring trial; knowing you are his, you may also know that he is ever near, that "all things shall work together for your good," that "goodness and mercy shall follow you all the days of your life; and that you shall dwell in the house of the Lord forever."

Confident in this, you can part with your loved ones—you can commit their bodies to the silent grave in the hope of a glorious resurrection, a happy meeting at the right hand of "the great white throne," and the enjoyment of fellowship in the house of God above, where sickness and separations shall be no more; never, never more.* •

THE GIANT CITIES OF BASHAN.

THIS is the name of a book which has lately come to my hand, through the kindness of a friend. Some of your readers are, no doubt, acquainted with it, and to others I wish to give some of the benefit of my reading. The author is Rev. J. L. Porter, A. M., of the North of Ireland, who has spent many years in Syria, and has

* The substance of remarks in connection with reading the twenty-third Psalm by Rev. J. W. Shaw, at the funeral of Mrs. Francis Wallace, Coldenham, March 16, 1870.

furnished several other valuable works on the country and its inhabitants, illustrative of Bible scenery. A leading characteristic of the author, is his *thoroughness* on every subject treated. Whole stacks of books have been written on the Holy Land, and this author travels over ground which has been described by ancients and moderns, a hundred times; and he seems to have the happy faculty of knowing exactly what to leave out. His work now before me is not intended to be a substitute for *any* that has gone before, but an addition to them all.

Three items claim special attention:

1. He has travelled over ground which has scarcely ever been seen by a European, *the land of Bashan*. This required what is called in modern parlance, a good deal of *pluck*. He enjoyed the scenery; he enjoyed the adventures; he enjoyed illustrations of the word of God, and he is able to put the reader in possession of a large share with himself. I shall only in this particular furnish a sketch of the architecture of these ancient cities. Deut. 6:10. There were promised to Israel "great and goodly cities" which they had not builded. In Joshua 24:13, the Lord puts them in mind that he has now given them these cities, and they dwell in them. Sometimes we find them building houses for themselves, and sometimes burning the cities of the country; but here in Bashan the houses which they had not builded appear to be standing yet, according to what we read, Josh. 11:13. "But as for the cities that stood still in their strength, Israel burned none of them, save Hazor only; that did Joshua burn." Now Mr. Porter claims to describe to us just such cities, almost "still in their strength." Nor does it seem that these cities were builded by the Amorites that Moses and Joshua dispossessed. They seem rather to be the work of the giants who were dispossessed by the Amorites ages before; see Deut., ch. 2 and 8; especially ch. 2:11, "Only Og, king of Bashan, remained; of the remnant of the giants." Mr. Porter's claim is, that the houses which now constitute the desolate cities of Bashan, were builded by the Anakins, the Emims, the Zamzummim, or some such giant race; that the Amorites occupied them over four hundred years; that the Israelites dwelt in them till they were carried away by the king of Assyria; that they are standing and habitable this day, and apparently sufficient to stand as long as they have stood, some 3,869 years. I give a few extracts:

Page 19. Bethel is "come to nought;" Samaria is a "heap of the field, as the plantings of a vineyard." Amos 5:5, Micah 1:6. The state of Bashan is totally different; it is literally crowded with towns and large villages; and though the vast majority of them are deserted, *they are not ruined*. I have more than once entered a *deserted city* in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses in the ancient cities of Bashan are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors, and even the window-shutters are in their places. Let not my readers think that I am transcribing a passage from the "Arabian Nights." I am relating sober facts; I am simply telling what I have seen, and what I propose, just now, more fully to describe. * * * The houses of Bashan are not ordinary houses. Their walls are five to eight

feet thick, built of large square blocks of basalt;* the roofs are formed of slabs of the same material, hewn like planks and reaching from wall to wall; the very doors and window shutters are of stone, hung upon pivots projecting above and below. Some of these ancient cities contain from two to five hundred houses, still perfect, but not a man to dwell in them. On one occasion, from the battlements of the Castle of Saleah, I counted some thirty towns and villages, dotting the surface of the vast plain, many of them almost as perfect as when they were built; and yet for more than five centuries there has not been a single inhabitant in one of them. (Read Deut. 29 : 22 to the end.)

Page 25. THE DESERTED CITY.

[The time of this event, night, dark and rainy.] A halt was called; and with no little pleasure, I heard the order given for the caravan to rest till the moon rose. "Is there any spot," I asked of an Arab by my side, "where we could get a shelter from the rain?" "There is a house ready for you," he answered. "A house! Is there a house here?" "Hundreds of them; this is the town of Burak." * * * Getting a torch from one of the servants, I lighted it and proceeded to examine the mysterious mansion; for though drenched with rain, and wearied with a twelve hours ride, I could not rest. I felt an excitement such as I never before had experienced. I could scarcely believe in the reality what I saw; and what I heard from my guides. The house seemed to have undergone little change from the time its old master had left it; and yet the thick nitrous crust on the floor showed that it had been deserted for long ages. The walls were perfect, nearly five feet thick, built of large blocks of hewn stones, without lime or cement of any kind. The roof was formed of large slabs of the same black basalt, lying as regularly, and jointed as closely, as if the workmen had only just completed them. They measured twelve feet in length, eighteen inches in breadth, and six inches in thickness. The ends rested on a plain stone cornice, projecting about a foot from each sidewall. The chamber was twenty feet long, twelve wide and ten high. The outer door was a slab of stone, four and a half feet high, four wide, and eight inches thick. It hung upon pivots formed of projecting parts of the slab, working in sockets in the lintel and threshold; and though so massive, I was able to open and shut it with ease. At one end of the room was a small window with a stone shutter. An inner door also of stone, but of finer workmanship, and not quite so heavy as the other, admitted to a chamber of the same size and appearance. From it a much larger door communicated with a third chamber, to which there was a descent by a flight of stone steps. This was a spacious hall, equal in width to the two rooms, and about twenty-five feet long, by twenty high. A semi-circular arch was thrown across it supporting the stone roof; and a gate opened on the street, so large that camels could pass in and out. This gate was of stone, and in its place; but some rubbish had accumulated on the threshold, and it appeared to have stood open for ages. Here our horses were comfortably installed.

Such were the internal arrangements of this strange old mansion. It had only one story; and its simple massive style of architecture gave evidence of a very remote antiquity.

* * * Page 29. We rode to the residence of Assad Amer, where we met with a reception worthy of the hospitality of the old patriarchs. With the first dawn of the new morning, I went up to the flat roof of Sheikh Assad's house. * * * For an hour or more I sat rapt in the contempla-

* See Webster, who gives the Giant's Causeway, in Ireland, as a sample.

tion of the wide and wondrous panorama. At least a thousand square miles of Og's ancient kingdom were spread out before me. There was the country whose giant inhabitants (Rephaim) the eastern kings smote before they descended into the plains of Sodom. Gen. 14:5, &c. There stood those "three score great cities" of Argob, whose "walls and gates, and brazen bars," were noted with surprise by Moses and the people of Israel. * * * I was at length roused from a pleasing reverie, by the deep voice of Sheikh Assad, giving a cordial and truly patriarchal salutation.

"What a glorious view you have from this commanding spot," I said, when the compliments were over.

"Yes, we can see the Bedouin at a great distance, and have time to prepare for them," was the characteristic reply.

"What! do the desert tribes then trouble you here; and do they venture to plunder the Druses?" * * *

"Oh, my lord! these sons of Ishmael are fleet as gazelles, and fierce as leopards. Would Allah only rid us of them and the Turks, Syria *might* prosper." Gen. 16:2. "He shall be a wild man, &c."

I have given a mere sample of his explorations on pioneer grounds. As another happy feature of this author, I notice:

2. His very close applications of prophecy. Every Christian traveller in that country sees the fulfilment of the Scriptures, and notes the items more or less closely according to his taste. I can give but one illustration of this author's taste and skill in the illustration of prophecy. Every reader is familiar with the ruins of Tyre as it has stood for centuries, with its fishermen's huts, its wrecks of fishing boats, and its nets spread out to dry, according to Ezek. 26:5-14.

Every historian knows that there was an old city of Tyre and a later one, and that both are demolished; still the following observations of our author will be read with interest by all. Page 278:

Tyre was a double city, or rather there were two cities of the same name, an *old* and a *new*. The former stood on the mainland; the latter on an island opposite, half a mile from the shore. Of old Tyre not a vestige remains. I searched the plain on which it stood, without discovering a single fragment of a wall, or trace of a foundation, or even a heap of rubbish. History accounts for this remarkable fact. Three centuries before Christ, the city was taken by Alexander the Great, who immediately proceeded to besiege new Tyre, on the island. Not being able to reach its walls with his engines, he collected the whole remains of the old city—stones, timber, rubbish—threw them into the narrow channel, and thus formed a causeway.

Here we have one of the most striking fulfilments of prophecy on record. Three centuries before Alexander the Great was born, Ezekiel wrote as follows: "Thus saith the Lord God, Behold, I am against thee, O Tyrus; and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. . . . They shall lay thy stones, and thy timber, and thy dust, in the midst of the water. . . . I will make thee a terror, and thou shalt be no more; though thou be sought for, yet shalt thou never be found again, saith the Lord God." Ezek. 26:3, 4, 12, 21.

So in relation to other places which have been visited by tourists again and again, Mr. Porter calls forth a new interest in every page.

3. To the Hebrew student, there is another item of interest, brought out in the spelling of proper names, with *the article*. It is known that the Hebrew *article* is not now presented to us in the form which it once possessed. Like our English article *AN*, it has a double form. We drop the consonant before a word beginning with a consonant; but the Hebrew language has dropped the consonant from the article entirely. To compensate for this there are two expedients: 1st. The vowel is strengthened into a very mild consonant—an *H*; 2d. The consonant of the succeeding word is doubled. It is quite a problem with Hebrew grammarians to ascertain what was the letter now lost, and what was the precise form of the original word, which is now attached to the noun. Our late authors have very cautiously settled down on the form *HAL*, answering to the Arabic *AL* or *EL*. Mr. Porter spells his proper names phonetically, and by so doing affords strong confirmation of the form chosen by Gesenius, Bush, and others—the confirmation is as strong as the comparison of the ancient Hebrew and modern Arabic can make it. Professor Bush, in his *Hebrew Grammar*, sec. 29, gives what he considers probable traces of the article in its original form; the most appropriate example there given is the name of a city in the time of Simeon, called in 1 Chron. 4:29, “Tolad,” without the article; while we have the more ancient form in Josh. 15:30 and 19:4, “Eltolad,” apparently retaining the article. If we follow the suggestion of Bush, and take into account the demonstrative *Elle*, of the Hebrew; the *ille*, of the Latin; the *il* of the Italian; the *le*, of the French; the *la*, of the Spanish; we will have little ground to doubt that *L* is the assimilated letter of the Hebrew article.

Gesenius tells us that the Arabic word *el-Shems*, is pronounced *esh-Shems*; the word answering to this in Hebrew is *hash-Shemish*—the sun.

Now, it is exactly this collation and duplication of sound that Mr. Porter presents to us by phonetic orthography. In the modern language of those countries, just as in the Hebrew, there are certain letters which will not admit the reduplication; these, of course, are spelled by Mr. Porter just as other travellers represent them, and this affords us a three-fold variety: 1. Nouns with the article unasimilated. 2. Nouns with their first letter doubled to compensate for the assimilated *L*. 3. Nouns wanting the article entirely, as is common in all languages.

But to our examples:

We have names of men, as *Saad ed-Din*; *Waked-el-Hamden*; *Abd el-Kader*; *Mohammed es-Sutery*. We have again names of cities, hills and valleys, as *el-Haram esh-Sherif*, meaning the noble sanctuary; *Kubbet es-Sukhra*, dome of the rock; *El-Azariyeh*, place of Lazarus; *El-Jib*, the Gibeonite—name of a village; *Tell es-Safieh*, hill of the wine press—the modern name of Gath; *el-Aksa*, name of a mosque; *Ain esh-Shems*, fountain of the sun—the modern name of Bethshemesh; *Et-Tih*, for El-Tih; *el-Ain*, the fountain; *Jebel el-Ghurby*, western mountain—the name of Lebanon; *Jebel esh-Shurk*, eastern mountain—the name of Antilebanon; *Jebel esh-Sheikh*, prince moun-

tain—the name of Hermon; so we have *Wady el-Ajam* and *Wady et-Teum*, one admitting the reduplication, the other not.

I know no book of travels in the Holy Land, which, taking it all through, will better repay the reader, than Porter's "Giant Cities of Bashan, and Syria's Holy Places." R. H.

FAIRBANK, IOWA, March, 1870.

MISSIONARY.

FOREIGN MISSION.

FEBRUARY 1, 1870.

MY DEAR BROTHER:—I must send you a few drops from the sea of the world's reform. Another four months, replete with its events, have passed, leaving us all in better health and spirits than we have had since we came to this country. We are more hopeful too, from the general signs of the hastening kingdom of our Lord, everywhere in the world, and from the success which has attended the labors of our mission here. We have eight boys and one girl in our boarding school. They are of various ages and stages of progress. They are all being every day taught a lesson in the Bible, a portion of the Shorter Catechism, and a chapter from a book corresponding to Horne's Introduction to the Scriptures—very much like Angus' work. Miss Crawford, too, observes the same general rule for the thirty girls in her day school. Altogether more has been done by teaching, and a more regular and increased attendance on Mr. Beattie's preaching of the Word, than has yet been attained in this place. Five of the eight boys desire to be baptized, and two of the girls in Miss Crawford's school also, desire to be baptized. These seven persons are quite intelligent, but we think it best to "lay hands suddenly on no man." At this rate of going, the Shorter Catechism will be known by very many children at the close of this year. Ask the prayers of the Church on the children for the outpouring of the Spirit upon them. Many books have been sold and distributed, and altogether much more has been done the last year, than any preceding year. We hope the expenses of this year will be less, yet we hope the contributions will be more, so as to allow the largest possible number of children to be put under the immediate supervision of the mission, and taken entirely away from the heathenish influences under which they live while at home.

Miss Crawford makes it a rule to teach the cardinal doctrines of our religion, together with the texts of Scriptures from which these are deduced, so that in the event of their being taken out of the school, they will at the earliest possible moment know enough to save them. The Greek bishop is trying to induce his people to withdraw their patronage from Miss Crawford's school. The men had a meeting, and told him that the school is a necessity to them, and they cannot comply. He is threatening to anathematize, but the temper of his people is not favorable to it, and so he has stayed his curses. We shall soon see. Surely the days of anathemas are nearly over. Miss Crawford tells

me to "ask the Board to send out another young lady, and she will go out to the mountains, and have a school for girls among the Fellahin." I am sure there could be no better policy. By the time one could learn to teach as she now teaches, in all probability, of necessity, she will have to recruit. We feel just as sure of success as we do that to-morrow will come. The promise will not fail. As far as we can see, the only good ensuing from operating on the adult portion of the land, is only to fulfil the message, "go to *all* the world," and leave them and ourselves inexcusable at the last day. But it is not so with the small ones. Many, many pupils have gone out, not baptized, indeed, yet so far Protestants as never to believe in nor accept the vanities of their parents' religion. It is our hope that every year will increase these, and those especially who are *sincere*. It is a well-known fact, our boys are trusted far and wide, even those who are not real professors of our religion. So good *comparatively* are they, that the government allows them to do their business, pay their taxes and duties direct into the treasury, and not through the governor of the village; and also recognizes them as a sect by themselves. So far as we know, they have not disappointed their trust. The door is wide open to us, and every opportunity must be taken, as far as we can. Mr. Beattie is going to B'hamra to live next summer, and we hope operations will by this means be more efficient and effective. With the Fellah nothing is sacred, nothing is binding, and therefore we can come at them only through that strongest of unsanctified motives, personal interest. They put their boys in school; some of them for the purpose of education, but *generally* to save them from the conscription in the army. They now find we will not recognize them as Christians till they give evidence satisfactory to us. This requires a regular course of study and knowledge of religion; and then, if they give good evidence of sincerity, they will be baptized, and this will save them.

You are aware the expenses of teachers alone is about 22 English pounds a month—each pupil at the rate of £10 sterling; but it costs much less in proportion for a large number. Not by April 1st, but by July 1st, I hope I can tell you very accurately. We are favored by our locality in regard to expenses. In Beirut they would be about triple, all things considered. We have talked over every part of our work, and are of opinion it will cost us less each year, as we gather about us beds, clothes, dishes and other necessary things. Our main dish consists of burghol, *i. e.* wheat boiled, then coarsely ground. This is boiled again, and a little salt and oil or butter is added while hot. This dish the Fellah calls "the nails of his knees," because this is the most general in use, and he thinks it gives him great strength. You would conclude so if you saw them, for they are a very athletic people. We have a very good supply of this, which will last us away on after next harvest, and at about two-thirds the cost at present prices in market. We hope to plant tomatoes, beans, corn and potatoes; this will, too, we hope, make a difference on our market bills. It is now Feb. 1st, and we have had just enough rain to keep the wheat alive. We have had no cold weather except this morning. Now in the evening it is quite warm again. People are fearing the consequences of the drought,

and it is thought to be the precursor of an earthquake. I am able to make my professional fees with much less labor than heretofore. The medicines are so carefully prepared; we all feel under an obligation to Messrs. Bullock and Crenshaw. We would like if you could send us £150 sterling, for mission expenses. Please send it as soon as convenient. I owe you an apology for the delay of this, but it is my harvest time, and I am taking in my crops; the spring months are more healthy. With many regards, I am

Fraternally yours,

D. METHENY.

ECCLESIASTICAL.

PETITION FROM STUDENTS.

MESSRS. EDITORS:—At the late meeting of the Board of Superintendents of the Theological Seminary, a petition was presented by the students in reference to the use of Turretin as a text-book in theology. That petition goes to Synod. It is proper that the members of Synod should know exactly what it contains. We expected it to appear with the minutes of the Board. As the petition was not then published, we request you to print it, together with the accompanying explanation.

The petition was originally signed by 14 of the 17 students in the Seminary, and declined by two of the remaining three, not because their opinions were different, but for other reasons. Four of the petitioners, who still retain their opinion of Turretin as a text-book, withdrew their names for reasons which they deemed sufficient. We do not wish the petition to be misrepresented, or made to mean more than was intended. We do not intend that it shall be an entering wedge to other questions. If any persons wish to make capital out of the petition, on one side or the other, or make it the occasion of raising other issues, they must do so on their own responsibility.

In the petition we mean just what we say—nothing more, nothing less. The question must be decided on its own merits, without being covered with the rubbish of surrounding interests.

Therefore, Messrs. Editors, in order that the matter may be properly understood by all concerned, we request you to publish the petition with this explanation.

R. J. GEORGE, T. C. SPROULL,
S. J. CROWE, S. R. GALBRAITH.
JOHN HOOD,

Mr. Chairman and members of the Board of Superintendents of the Reformed Presbyterian Theological Seminary:

We lay before you a petition for the removal of Turretin as a text-book of Theology.

No expression of opinion is here designed to be given, concerning the *intrinsic* value of a book which is better known to our superiors than to ourselves.

Cheerful testimony is also given to the diligence and efficiency of our teacher, who has done all in his power to make the study both pleasant and profitable.

We wish simply to present the fact that we are unable to obtain from the Latin clear views of the important and difficult subjects of which theology treats

For a sufficient time we have given it a faithful trial, and have utterly failed to receive that benefit which we had hoped and desired. To a great extent it deprives us of the privilege of consulting other works, which are to us more intelligible.

Our time is monopolized; our ideas obscure; our progress slow. To pass over the entire work in a term of four years is simply an impossibility.

Confident that you will give this matter the consideration which it deserves, we have thus stated our settled convictions in the mildest form possible. We desire that you will submit the question to Synod at its coming meeting in New York, in case you deem it inexpedient to grant our request.

That each may take his share of responsibility in presenting this petition, we subscribe our names in the order of our classes.

S. R. GALBRAITH,	S. J. CROWE,
R. J. GEORGE,	D. G. THOMPSON,
JOHN HOOD,	J. F. CROZIER,
T. C. SPROULL,	WILL. O. SPROULL,
P. P. BOYD,	J. C. TAYLOR.

SUPERANNUATED MINISTERS' FUND.

NEW YORK, April 4, 1870.

MESSRS. EDITORS—Will you do the cause of the "Superannuated Ministers' Fund" the favor to publish the following letter, received from a friend in the West, in hopes that it may stir up the minds of some by way of remembrance?

"MR. JAMES WIGGINS : *Dear Sir*—Your favor of the 23d came this morning. In reply, permit me to say that I approve of the object, and will give you a contribution some time before the meeting of Synod. I would suggest that an appeal be made, in the form of a circular to the various congregations, for the required amount; and as an inducement to make the appeal, I will pledge our congregation (which is one of the smallest in the church) to be one of ten, or any higher number, that will raise one thousand dollars each. This, of course, will include my own subscription to the fund, as I prefer giving in this way, in the name of the congregation.

"If this scheme meets with your approval, you can use it for the furtherance of the cause without naming the congregation proposing it. If you think nothing can be accomplished, let me know, and I will send you my contribution in the name of the congregation.

Hoping you will be directed to do what is right, and what will best promote the interest of the object, I remain yours, truly."

As a circular has been sent, by the Committee, to every minister in our church, with a request to lay it before their session, we hope that this liberal and Christian offer may be the means to stir up some that have hitherto neglected to move in this matter, especially as Synod has ordered them so to do.

On behalf of Committee,

J. WIGGINS.

OBITUARY.

DIED at his residence, Cedar Lake congregation, February 3, 1870, of lung fever, Mr. JAMES FRENCH, ruling elder, brother of Rev. J. French, in the 59th year of his age.

The subject of this notice had for many years been a man of affliction. His cup of sorrow was frequently filled to the brim. His heavenly Father allotted him but little of this world's goods, and having a feeble constitution, his struggle with the world was hard. He desired not the riches of this world, but labored more for the enduring riches. He had been bereaved of the partner of his youth and some of his children. This produced in him an ardent desire to go to the loved ones. But these bereavements were not his sorest troubles. Whilst he had seasons of light and comfort, he had also times of darkness and deep spiritual troubles. In all his trials he went to the Elder Brother for relief. He spent much time in the closet. His usual practice was, morning and evening, to retire to a secluded spot, and there, under the broad canopy of heaven, spread out the letter of his complaint before his heavenly Father.

He would complain to his confidants that there were so few Christian brethren inclined to confer with each other about their spiritual joys, especially their spiritual sorrows, that while *flippant* on other subjects, they were *reticent* on this important one. He left an estimable widow and an only son and daughter, to mourn their loss. He was anxiously solicitous for the eternal welfare of his son, who has not, as yet, made a public profession of his faith. May the God of his father apprehend him and bring him into the everlasting way.

The deceased was a kind and affectionate friend, a loving husband, and indulgent father. He knew the truth, believed and loved it. In the social meeting, the public sanctuary, and session, his seat was never empty without good excuse. He trembled when a meeting of session was announced, deeming himself unworthy to occupy so high and responsible position. As a ruler, he was meek, compassionate, and forbearing, yet firm. Although of a retiring disposition, yet he was well acquainted with the state of the congregation. To him was verified the precious promise, "In the evening time it shall be light." The fear of death was taken away. His hope was strong in death. When his brethren meet in session, the vacant seat makes lonely and sorry. May those of us yet spared copy the virtues and faithfulness

of our departed brother, remembering that we, too, must soon go hence to give an account of our stewardship. "Help, Lord, for the godly man ceaseth."

The following resolutions on the death of James French, ruling elder, were adopted by the session of Cedar Lake congregation, March 8, 1870:

WHEREAS, It has pleased our heavenly Father to remove by death one of our number; therefore,

Resolved, That while we bow submissively to the will of him who does all things well, and who, in his inscrutable providence, has released from labors and trials a dear brother, in his death we have lost a warm-hearted friend and efficient co-laborer.

Resolved, That in the life and conversation of our departed brother, we have the assurance that his death, though sudden and unexpected, did not find him off his guard, but watching for the coming of his Lord.

Resolved, That in his removal we would be reminded that our "life is but a vapor," and be admonished to be more diligent and faithful in our Master's work, that in the end of the day we may receive the joyous welcome, "Enter into the joy of your Lord."

Resolved, That we extend to his sorrowing widow and other relatives our warmest sympathies and condolence, praying especially, that he who is the widow's husband, may strengthen, support and comfort her in all her afflictions.

Resolved, That a copy of these resolutions be sent to the *Reformed Presbyterian and Covenanter* for publication.

By order of Session.

JAS. SPEER, Clerk.

DIED, at his residence in Page county, Iowa, on the 17th day of December, 1869, Mr. SAMUEL McDOWELL, in the 73d year of his age. Mr. McDowell was born in county Down, Ireland. He emigrated to this country in 1839, and settled in the bounds of the New Alexandria congregation, where he united with the Reformed Presbyterian Church. After remaining in the east for a few years he removed west, and settled in the bounds of the Clarinda congregation, where he remained till death.

To the members of session and other Christian friends who waited on Mr. M'Dowell in his sickness, it was a source of much comfort to witness his Christian patience and resignation to the will of God, and the confidence in hope with which he looked forward to his approaching change.

The deceased was generally esteemed by those who knew him most intimately. He died, as he lived, trusting in the Saviour in whom he believed. He leaves a widow and six children, who mourn as those who believe that their loss is to the dear friend removed great gain.

D. M.

Irish Covenanter please copy.

DIED, at his residence in Hopkinton, Iowa, September 2d, 1869, in the 74th year of his age, JAMES MILROY, ruling elder in the congre-

gation of Maquoketa. Mr. Milroy was a native of Stranraer, Scotland. In early life he emigrated to this country, and after some years settled near Galt, Canada, where he was chosen and ordained to the office of ruling elder in the original Secession congregation of that place. Soon relinquishing this position, he sought again the fellowship of the church of his fathers. At an advanced age he removed to Delaware county, Iowa, and located in the bounds of Maquoketa congregation, then in its infancy.

His fitness for the office being soon discovered, he was again called upon to act as ruling elder, a position which he filled until his death. He was a staunch Covenanter of the old school, ardently attached to Reformation principles, and deeply grieved at every departure therefrom. As an officer he was endowed with the spirit of wisdom and understanding.

For a number of years he had been afflicted with heart disease, which rendered him familiar with thoughts of death. His last sufferings were protracted and severe, yet being sustained by the hope of the righteous, he endured with firmness to the end, often speaking of his approaching dissolution with the highest degree of firmness and resignation. He leaves a widow and a large family of sons and daughters, who feel deeply their loss, but rejoice in his gain. Com.

DIED, at the residence of her husband, near Hopkinton, Iowa, Nov. 10th, 1869, MRS. JANE MCGLADE, wife of William McGlade, ruling elder in the congregation of Maquoketa, in the 68th year of her age.

The deceased was born in Westmoreland county, Pa., and emigrated with her parents, in the year 1816, to Muskingum county, Ohio. She was united in marriage to William McGlade in the year 1827, and with him joined the Reformed Presbyterian Church, congregation of Muskingum and Tomika, then under the pastoral care of Rev. Robert Wallace. In the year 1858 she removed with her husband and family to Delaware county, Iowa, and settled in the bounds of Maquoketa congregation, of which she was a member until her death.

She enjoyed remarkably good health until June, 1868, when she sunk into a state of decline, which gradually increased until her decease. She was spared severe bodily suffering, passing away suddenly at last, without pain or surprise, expressing her willingness to depart and be with Christ.

Mrs. McGlade was an affectionate wife, a kind and faithful mother, a constant and praiseworthy member of the church, and a sincere and humble disciple of Christ; winning, by her modest and unassuming manners, her unvarying kindness to all, and her steadfast Christian deportment, the affection and esteem of all whose privilege it was to come within the sphere of her influence. She leaves a husband and nine children who mourn her removal, but not as those that have no hope, being persuaded that for her to live was Christ and to die was gain. Com.

DIED, at his residence in Hopkinton, Iowa, November 22d, 1869, WILLIAM J. WOODBURN, in the 43d year of his age.

Mr. Woodburn was born in the county Antrim, Ireland, his parents being members of Rev. Dr. Dick's congregation. At the time of his death he was a member of the congregation of Maquoketa, Iowa. Long afflicted with a painful disease of the throat, he was much of the time during the last year confined to his house. In this retirement, his delight was in the Scriptures, in godly conversation, and in books of the highest order of spirituality and devotion. Faithful and patient under severe and long continued suffering, his prayer that the agonies of death might not be insupportable, was granted, and he gently "fell asleep." In every sense his latter end was peace.

The deceased was a warm friend to Covenantee principles, faithful in the Strict observance of the sabbath, punctual in attendance upon ordinances, not forsaking the social fellowship meeting, as the manner of many now is, and liberal in his support of the schemes of the church.

The Lord's afflicted people often find strong consolation in some particular portion of his word. Mr. W. counted Romans 8:1 above all price: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

COM.

DIED, at his residence near Sand Spring, Iowa, February 8th, 1870, ALEXANDER MARSHALL, in the 54th year of his age. The deceased was a native of Scotland, but removing thence many years ago, he spent some years near Hamilton, Canada, and finally settled in the bounds of Maquoketa congregation, Iowa.

Here he was chosen to the office of deacon, the duties of which he discharged with a high degree of zeal and fidelity. He exemplified those scriptural qualifications for this station, gravity of manner, singleness of tongue, and blamelessness of character. His sufferings were long continued and often agonizing in their severity, yet he bore them with Christian firmness and patience. His latter end was peace.

He was characterized by a large-hearted liberality, and unchanging friendship in the support of the ministry, activity and efficiency in office, great meekness in disposition and lowliness in heart.

Within a few months the warning has been four times given us, "Be ye also ready." "Help, Lord, for the godly man ceaseth."

COM.

REMEMBER, that our troubles here are preparatory to glory. The darker it is here, the brighter it will be there. When John Holland died, it was about five or six in the evening, the shadow of night was gathering around, and it was growing darker and darker. When near the last moment, he looked up, and said to the family, "What is this? What is this strange light in the room. Have they lighted the candles, Martha?" "No," she said. He replied, "then it must be heaven. Welcome heaven!"

TO DELEGATES TO SYNOD.—For the information and government of Delegates to the Synod of the Reformed Presbyterian Church, to meet in New York, 25th May next, Synod's Committee on Rail Road Fare, announces the following: 1st. Arrangements have been made with the Western Roads entering Pittsburgh, and the Pennsylvania Central Road, to bring Delegates as far as Philadelphia on Excursion Tickets, at the rate of about two cents per mile from any point on those roads to Philadelphia. These tickets can only be furnished on application to the undersigned, who will on receipt of such application, mail to the Delegate's address, as stated in the application, a *certificate* that will enable him to purchase said Excursion Ticket (good for both ways) at the rate named. One certificate will be necessary on the Western Road entering Pittsburgh, and another on the Pennsylvania Central. Full fare (\$3.25) will have to be paid from Philadelphia to New York.

2d. The Committee have agreed to undertake to provide for the entertainment of Delegates, and that this may be done for the mutual comfort of all concerned, they request the following:

That Sessions will as soon as possible appoint their Representative, That each Delegate, Constituent and Representative, will, *at once*, advise the Committee of their intended presence at Synod, and indicate their preference for, or any arrangement already made with any particular family of their acquaintance. When this has been received, cards of introduction to the entertainer will be forwarded, and thus all confusion on arrival avoided.

WALTER T. MILLER,
Post Office Box 553, New York.

THE Commission to ordain and install R. J. George, pastor of Poland and North Jackson congregation, consisting of Revs. W. Slater, A. M. Milligan and J. C. Smith, with Elders Jno. George and Andrew Gault, will meet at North Jackson Church, Thursday May 19th, 11 A. M., Slater to preside and address Pastor, Milligan address congregation, and Smith preach sermon.

J. W. SPROULL, *Ch. Com. Sup.*

BLANK STATISTICAL TABLES can be had by Sessions which have not received them, by writing to W. T. Miller, Box 553, New York.

MONEYS received will be acknowledged next No. on the tab on which is written the name of the subscriber. We again remind subscribers that all letters relating to the financial affairs of the Magazine, should be addressed to McKeesport, Pa.

A CALL has been moderated in Sterling Congregation, Rochester Presbytery, in favor of S. R. Galbraith, and in the Fourth Congregation, New York, in favor of the Rev. Mr. Kennedy, of Ireland.

WE have on hand about *twenty* obituaries, all of which will be published soon as possible. We urge those who write such notices, to be as brief as possible.

SEVERAL Communications on hand, crowded out of this Number, will appear in our next.

IOWA PRESBYTERY will meet at Lind Grove, May 17th, 10 A. M. Each congregation is expected to furnish its quota of thirty cents a member, to the Travelling Fund. Philadelphia Presbytery will meet in the Second Church, Philadelphia, on May 23d, 7½ P. M.

The Communion in Rochester, will be May 22d, not 20th, as in last No.

RECEIPTS FOR DOMESTIC MISSION.

Feb. 14, Glade Society, Brookland Congregation, per Rev. A. M. Milligan, \$3 50. Feb. 14, J. A. McKee, Allegheny Congregation, paid Rev. J. Dodds, in June, 1869, \$50 00. Feb. 14, J. A. McKee, Allegheny Congregation, for J. Dodds, \$50 00. Feb. 16, New Alexandria and Greensburg, per Rev. T. A. Sproull, \$18 50. Feb. 16, Miss C. A. McCaughey, per Rev. T. A. Sproull, \$2 00. Feb. 21, Rushsylvania Congregation, per W. Wright, \$10 35. Feb. 22, First Congregation, Miami, per Samuel P. Johnston, \$15 21. Feb. 23, Muskingum Congregation, per Rev. J. C. K. Faris, \$8 00. Feb. 23, Tomica Congregation, per Rev. J. C. K. Faris, \$4 20. Feb. 23, Princeton Congregation, per W. Lawrence, \$11 00. Feb. 26, Elkhorn Congregation, per Rev. A. C. Todd, through Rev. J. McCracken, \$13 15. Feb. 26, Jonathan's Creek, per Rev. McFarland, \$6 25. Feb. 28, Reno Congregation, Wis., per Mr. D. C. Faris, \$54 95. March 1, Miller's Run Congregation, per W. Wallace, \$13 10. March 3, Second Congregation, Philadelphia, per Thomas Walker, \$81 00. March 4, Winchester, Ks., per Henry Downie, \$7 25. March 4, Southfield, Mich., Rev. J. S. T. Milligan, \$18 00. March 4, Union Congregation, per J. Galbraith, \$21 25. March 4, Salt Creek, per James McCartney, \$10 00. March 4, Neelsburg branch Oil Creek Congregation, per Rev. Dr. Sproull, \$5 00. March 7, Walton Congregation, per Rev. D. McAlester, \$17 50. March 9, Washington, Iowa, per Rev. S. M. Stevenson, \$5 60. March 11, A Member of Slippery Rock Congregation, per Rev. J. C. Smith, \$25 43. March 11, Mrs. Moore, Centreville, per Rev. J. C. Smith, \$2 00. March 14, Samuel Robinson, Sharon, Iowa, per G. Cunningham, \$5 00. March 16, Lake Reno Congregation, per Mr. D. C. Faris, \$11 75. March 16, Round Prairie, per Mr. D. C. Faris, \$12 00. March 19, Cincinnati Congregation, per J. Y. Thompson, through D. Gregg, \$32 75. March 19, North Jackson, Anonymus Letter, \$5 00. March 21, By amount of collection at Sylvania, per Rev. James Wallace, \$39 59. March 22, Olathe and Pleasant Ridge, Ks., per Rev. W. W. McMillen, \$7 75. March 25, By "Lucesco," per Prof. Thomas Sproull, \$1 00. March 25, By Lind Grove Congregation per Rev. C. D. Trumble, \$15 50. March 25, By Thomas Crozier, Stratford, Canada West, per Rev. Dr. Sproull, \$8 75. April 1, By Springfield, Pa., per Rev. J. J. McClurken, \$5 43. April 1, By Sandy, Pa., per Rev. J. J. McClurken, \$4 67. April 7, By Third Congregation, Philadelphia, per Wm. McHatton, \$18 06. April 13, By St. Louis Congregation, per Rev. J. McCracken, \$28 00.

Allegheny, April 18, 1870.

DANIEL EUWER, Treasurer.

RECEIPTS FOR SOUTHERN MISSION:

February 14th, Glade Society, Brookland Congregation, per Rev. A. M. Milligan, \$5 00. Feb. 18th, Springfield Congregation, per Samuel Allen, \$5 00. February 23d, James Robinson, Bloomington, Ind, per J. B. Faris, \$10 00. March 9th, J. Humphreys, Canada, per Rev. J. W. Sproull, \$2 22. March 11th, A Member of Slippery Rock Congregation, per Rev. J. C. Smith, \$15 00. March 11th, Mrs. Moore, Centreville, per Rev. J. C. Smith, \$2 00. March 19th, North Jackson, Ks., in an anonymous letter, \$2 00. March 23, By Mrs. Sarah Boal, Sr., Brookland, per Rev. J. W. Sproull, \$1 00. March 23, By "Lucesco," per Dr. Thomas Sproull, \$1 00. April 8, By Clarinda Congregation, per Alexander McKeown, \$7 90. April 13, By Sunbury Society, per Rev. R. Reed, \$9 10. April 13, By Brookland Society, per Rev. R. Reed, \$12 00. April 13, By St. Louis Congregation, per Rev. J. McCracken, \$20 00.

Allegheny, April 18, 1870.

DANIEL EUWER, Treasurer.

THE
Reformer ^{HMorrow} ¹⁸⁷⁰ *Presbyterian*
 AND
Covenanter.

JUNE, 1870.

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THOMAS SPROULL,
 JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 2: 16.

"We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co. Pa.

PITTSBURGH:
 BAKWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

WILLIAM WILLS, Treasurer,
To PITTSBURGH PRESBYTERY, Dr.

1869.			
Sept.	13.	For Balance at last report,.....	\$ 16 52
"	29.	Cash from Brookland &c.,.....	10 50
Oct.	29.	" " Rehoboth,.....	5 90
Nov.	1.	" Coupon on \$1,000 U. S. 5-20 bond,.....	80 00
"	1.	" " 50 " "	1 50
"	1.	" Premium on do.,.....	8 80
"	9.	" from Moses Martin,.....	1 00
"	19.	" " Wilkinsburg Congregation,.....	25 00
Dec.	31.	" Coupon of \$500 U. S. 5-20 bond,.....	15 00
"	31.	" Premium on do.,	3 00
1870.			
Jan.	7.	" from Wilkinsburg Congregation,.....	7 83
"	7.	" " Allegheny "	16 53
"	10.	" " Miller's Run "	16 04
"	14.	" " Pittsburgh "	28 89
"	18.	" " New Alexandria "	15 00
"	18.	" " Oil Creek Branch,.....	7 30
Feb.	2.	" " Little Beaver,	13 22
"	8.	" " Clarksburg,.....	16 00
"	9.	" " J. Rogers, of Rose Point,.....	2 00
March	7.	" " Union Congregation,.....	16 00
"	9.	" " Monongahela,.....	13 00
"	14.	" " Slippery Rock,.....	6 65
"	26.	" " Union Congregation, additional,.....	3 60

\$279 28

Cr.

1869.			
Sept.	16.	By cash paid order to Rev. H. Wilkin,.....	\$ 5 00
"	16.	" " Rev. J. McAuley,.....	11 00
"	22.	" " Rev. J. J. McClurkin,.....	87 50
Nov.	9.	" " Rev. J. McAuley,.....	39 00
1870.			
Jan.	8.	" " Rev. J. Wallace,.....	15 00
"	8.	" " Rev. R. J. George,.....	20 00
"	18.	" " Rev. D. Reid,.....	25 00
"	18.	" " Mr. S. R. Galbraith,	5 00
Feb.	8.	" " Rev. J. A. Black,.....	65 00

\$222 50

Balance on hand April 12, 1870,..... 56 78

RECEIPTS FOR FOREIGN MISSION.

1870.			
April	19.	Received from Rev. Dr. Sproull per Rev. S. O. Wylie, \$	15 00
"	26.	From the Sabbath School of the Allegheny Congregation, per James A. Grier, Treasurer,.....	100 00
May.	12.	From the Crawford Missionary Society of Baltimore Congregation, per Miss Nancy W. Smith, Treas.,..	83 00
"	18.	From Rev. David Scott, of Rochester,.....	5 00

WILLIAM BROWN,
Treas.

THE
Reformed Presbyterian and Covenant.

VOL. VIII.

JUNE, 1870.

No. 6.

IS THIS A CHRISTIAN NATION?

To the great majority of the American people this question is comparatively a new one. Until within a few years back they knew but little about the religious character of the nation, and cared still less. To-day, however, this question is admitted to be one of the most interesting and important before the people of the United States. It engages the attention of all classes. We scarcely meet with any who have not made it a subject of thought, and formed some opinion with reference to it. We meet it not only in the carefully worded and ably written articles in the dignified and scholarly review, but also in the columns of the religious weekly and political daily press. In some one of its many forms it meets us in almost every paper we take up. It is discussed on the street, in the place of business, in the family circle, in the pulpit, and from the platform; and no articles are more eagerly read, no discussions more attentively heard, than those which relate to this great question. For years the opinion prevailed almost universally that religion had nothing to do with politics, that it should be kept entirely separate from civil government, and consequently that a nation as such should have no religion—be neither for Christ nor against him. In his providence, however, God has exposed the fallacy of this opinion. He has opened the eyes of the American people to see that a nation must have a religious character, and that only as a Christian nation can they resist the efforts that are being so determinedly and earnestly made to secularize the Christian Sabbath, to banish the Bible from the schools, and thus to rob us of our most precious Christian privileges and rights.

With regard to the religious character of the nation, however, among those who advocate a Christian government, there exists a diversity of opinion. Some assert that the nation is already Christian, others that it is not. At the late Pittsburgh Convention the first of these opinions was insisted upon as most important by some of its most able and eloquent speakers. After a careful examination of the arguments by which it was supported, we have been confirmed in an opinion long

entertained, that this is in no proper sense a Christian nation, and that only by keeping this fact before the Christian public can we secure the adoption of the proposed constitutional amendment. For were we convinced that this nation is already on the side of Christ, we would feel that, though proper in itself, there was no immediate necessity for a mere verbal recognition of his authority and of his law, when it was already acknowledged in fact. If in any proper sense a Christian nation, then we have already in the national character, fundamental law on which to base all needful legislation for the preservation of our endangered privileges and rights. And now, *Is this a Christian nation, or is it not ?*

The question is a difficult one. It is one which we Americans are, for many reasons at least, partially disqualified for fairly answering. All our interests and feelings lead us to an affirmative answer. It is a difficult thing to sit in judgment on the character of a friend. Our love for him blinds our eyes to his imperfections, and leads us to invest him with a character much better than his own. And so when we hear Christian men assert that this is a Christian nation, we feel that their patriotism, their love of country, has blinded their eyes to its sins and imperfections, and led them to ascribe to it an imaginary excellence, a Christian character it does not possess. We would not have it understood that there are no arguments advanced in favor of this position. There are many, and plausible ones too. They may all be included, however, in this one—The nation's unwritten or vital constitution is Christian. In this paper we propose, in the first place, to examine some of these arguments, and in the second place, to show that this nation has publicly disclaimed the Christian character and name.

In the first place, then, to what extent is the unwritten constitution of this nation Christian ? and what may we infer from it as to the religious character of the nation itself ?

Doubtless this is a nation of Christians. True, but a small proportion of the American people profess the Christian religion, and a still smaller proportion live Christian lives. Christianity, however, is the prevailing religion of the country, and a vast majority of its inhabitants, though personally irreligious, believe in its divine origin and truth. The question before us, however, has nothing to do with the religious character and opinions of the people. It is not, are we a nation of Christians ? but, are we a Christian nation ? The nation is "the unity of a people"—the body politic, the whole body of a country's inhabitants, united under the same government, and as such it has manifestly a character of its own. In this regard it resembles other and smaller organizations. The society of Free Masons is largely composed of Christians, and yet is in no sense Christian. Were a majority of the inhabitants of the Austrian Empire, in the good providence of God, converted to the Protestant faith, the nation itself would still be Catholic, so long as it acknowledged the authority, and lent its influence to support the power of the Pope. A majority of the American people were opposed to the system of slavery long before the late civil war. The nation itself, however, was in no sense anti-slavery until, on that memorable first of January, President Lincoln proclaimed

liberty to the captive, and the opening of the prison to them that were bound. The character of a nation is one thing, that of its people another. They may agree, or they may be mutually antagonistic and contrary the one to the other. The majority of the people might be infidel and the nation Christian, or, on the other hand, the majority of the people might be Christian and the nation infidel. A Christian nation, then, is not one composed of Christian people, but a nation whose government and laws are in accordance with the religion of Jesus Christ.

The first beginnings of our national history were Christian. This country was discovered by a Christian. Its first settlers were, for the most part, Christians. The early colonies were not only composed of Christian men, they were also organized for Christian purposes. In their charter, as also in the Declaration of Independence and in the old articles of Confederation, the being and providence of God were distinctly acknowledged. Hence it is argued, "this is a Christian nation." With just as much propriety, however, might we argue that a man is a Christian because he has Christian parents. The fact that a man had Christian parents proves, not that he is a Christian, but that he should be. And so the fact that the first beginnings of our national history were Christian, proves that this *should* be a Christian nation, but not that it *is*. Does some one object that the nation was born Christian, that it came into existence with a Christian character? We answer, that national character is subject to change. Admit, as we frequently hear it asserted, that the nation was born Christian, it by no means proves that it is Christian now. The question before us is, not, *was* the nation Christian? but *is* it now?

The Christian religion is recognized in the constitutions and protected by the laws of many of the States. We have reason to be thankful that in our State Conventions and Legislatures, Christianity has, to some extent, made its influence felt. Did the constitution of every State, however, acknowledge, and the laws of every State protect the Christian religion, it would by no means prove that the nation is Christian. The States do not give character to the nation, but the nation does give character to the States. The constitution and laws of the United States are supreme. They control the constitution and laws of the respective States, and are not controlled by them. If then the constitution and laws of the United States are not Christian, if they are based on the theory that civil government and religion should be divorced, it will be in vain to attempt to prove that this is a Christian nation, by an appeal to the constitution and law of any or of all the States. Moreover, in some of the State constitutions there is no recognition of the Christian religion. If then the fact that some recognize Christianity proves that the nation is Christian, the fact that others ignore it entirely and refuse to recognize it, proves that it is not. The Sabbath laws of the State of New York are Christian, and money cannot be collected or a contract entered into on the Sabbath. The marriage laws of Indiana are anti-Christian—on the most trifling pretext a divorce may be obtained. These two facts are equally significant as determining our national religious character. The truth

is, in deciding this question, we have nothing to do with the State constitutions or laws.

The nation through its Presidents appoints religious days—days of fasting and of thanksgiving. This fact has no significance in determining our national character. It is optional with the President to appoint these days or not. There is no law requiring it. Jefferson and Jackson both refused to do so, although requested, and yet they were never charged on this account with any neglect of official duty. These appointments are significant as indicating the character of the Chief Magistrate of the nation, not of the nation itself. A President, if favorably disposed to Christianity, will appoint such days; one hostile to it will not, and our national character will remain unaltered, whether we are called on to observe these days or not. But admit that these days have a significance as indicating our national character, what do they prove? That we are Christians? Surely not. The religious proclamations of this nation studiously ignore Christianity. They are so framed as to meet the approbation of religionists of every class. In compliance with these calls, Jews meet in their synagogues, infidels in their halls, and Christians in their houses of worship. Scarcely ever do we find in them a word that would indicate that their writers were more than Deists. And yet these proclamations are adduced as an evidence of our national Christianity. What a Christian nation in whose religious proclamations we scarcely find an allusion to the religion of Jesus Christ! After all, brethren, are you not deceiving yourselves in putting forth this claim?

Christian ministers are employed by Congress as chaplains, and as such officiate in both houses of Congress, in the army and navy. To this fact great importance is attached. It were well to remember that the employment of chaplains is optional with Congress. It is at liberty to employ them or not. Did Congress dismiss all the chaplains, no one could charge it with violating the fundamental law of the land. And then again, a Jewish rabbi, an infidel lecturer or a Catholic priest, is just as eligible as a Christian minister. Under our present constitution of government there is no reason why prayers to the Virgin Mary, or the devotions of pagans, should not be substituted for Christian worship, if at any time a majority of Congress should see fit so to do, for in this matter, as at present constituted, Congress has the same right to take the money of Protestant Christians, and pay for the services of an infidel lecturer, a Jewish rabbi or a Catholic priest, as to take the money of Jews and infidels and pagans, and pay for the services of a Christian minister.

The nation, as such, recognizes and observes the Christian Sabbath. We frequently hear this assertion made. Admit its truth, and what does it prove? The Christian character of the nation? By no means. Infidels in a Christian community close their places of business, and in many cases attend public worship on the first day of the week, and yet notwithstanding their outward observance of God's Sabbath law, they are infidels still. But does the nation observe the Sabbath? The President is not required to perform his official duties, neither does Congress sit on the Sabbath day. It is well known, however that,

Congress often does prolong its sittings far into the morning of the Sabbath, and moreover, that in carrying of the mail on the Sabbath, the nation is chargeable with violating God's Sabbath law in a far more aggravated form. Again and again the Christian people of the United States have interfered to prevent this Sabbath desecration, but in vain. In opposition to almost universal Christian sentiment, it is continued. The nation recognizes the Sabbath, it is true, but as a *holiday*, not as a *holy day*—as a day of secular rest, not of sacred rest. Moreover, by the same argument we can prove the Christian character of every nation on the earth, for there is not one in whose government there is not some principle of conformity to the Christian religion. The Chinese government enforces obedience to parents on the part of children. This is surely in accordance with the divine command, "Children obey your parents." Are we to infer that the Chinese is a Christian nation? Certainly not. Neither can we infer from the fact that this nation, in some departments of its government, treats the Christian Sabbath with outward respect, that it is Christian.

"*In the frequent use of the oath in the government of the nation,*" we are told, *we have another evidence of its Christian character.* In an oath there is nothing distinctively Christian. All governments bind their officials by oaths. The Roman government bound its officers in this way, and yet no one affirms that it was Christian. The oath is not necessarily an appeal to God. In the presidential oath, which is the model of all the rest, there is no mention made of God. And moreover, under the existing government of the United States, in no case may an oath be required. An oath, in its religious sense, implies a belief in the existence of a God. And therefore, lest an atheist, in taking an oath, should be required to act in a manner even apparently inconsistent with his religious convictions, it is expressly provided that an affirmation may be substituted for an oath.

"*Christianity is a part of the common law of the United States.*" This is the most plausible argument employed by those who advocate the affirmative of this question. In examining it, we will inquire, Is Christianity common law in the United States? and, In what sense is it common law in any of the States? To the first question we answer, that Christianity is not common law in the United States. We are aware that this assertion is in seeming conflict with well known judicial decisions; but we think that a careful examination will make it appear that so far from conflicting, it is in entire accordance with them. For in the first place, the same common law does not prevail throughout the United States. The State of Louisiana, for instance, never adopted English common law. And, moreover, in those States in which English common law does prevail, it is modified by the constitution and laws of the State. This is expressly affirmed by Judge Story in his decision in the celebrated Girard will case.* "It is said that Christianity is part of the common law of Pennsylvania. But this proposition is to be received with its appropriate qualification, and in connection with the bill of rights of that State." Observe that it is here asserted, not that Christianity is common law in the United

* Howard's Reports, Vol. II.

States, but in the State of Pennsylvania, and that only in a qualified and restricted sense. But again, when we are told that Christianity is part of the common law, the word Christianity is used in its limited sense. It is a "general tolerant Christianity" that embraces every creed and practice, that claims the Christian name. By Protestants it is generally admitted that the religion of Roman Catholics is anti-Christian. This tolerant Christianity, however, does not exclude systems of error. It includes whatever calls itself Christian, but has nothing in common with Bible Christianity but the name. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." And now, in what sense is this broad Christianity common law in any State, as modified by the constitution and laws of that State? For example, in Indiana it is modified by their divorce law, and in Utah, when admitted, it will be modified by the marriage law of that State. We know not how we can better illustrate this, than by quoting from the decision of the Supreme Court of the United States, to which we have just referred. "It is said that the Christian religion is part of the common law of Pennsylvania. But this proposition is to be received with its appropriate qualifications, and in connection with the bill of rights of that State. * * * The constitution expressly declares that 'all men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience.' No man can be compelled to attend church or support any place of worship, or maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishment or mode of worship." Language more comprehensive for the complete protection of every variety of religious opinions could scarcely be used, and it must have been intended to extend equally to all sects, whether they believe in Christianity or not, or whether they were Jews or infidels. So that we are compelled to admit, that although Christianity is part of the common law of the State, it is so in this qualified sense; that its divine origin and truth are admitted, and therefore it must not be "maliciously reviled or blasphemed against, to the annoyance of Christians, or the injury of the public." According to Judge Story, then, the common law of the State of Pennsylvania discriminates in favor of the Christian religion only in so far as to prevent its being openly and maliciously reviled, and that only because such a course of conduct would tend to annoy a large portion of the citizens of the State and endanger the public peace.

In the well chosen words of another, "The theory of our national and state constitutions is, that the state, as an organic body, has nothing whatever to do with religion but to protect the individuals in whatever belief and worship they may adopt; that religion is entirely a matter between each man and his God; that the state, as separated from the individuals who compose it, has no existence, except in a figure, and that to predicate religious responsibility of this abstraction is an absurdity. Whatever, then, the state does, whatever laws it makes touching religious subjects, are done and made, not because the state is responsible, but simply that the people may be secure in

their own religious preferences. Public labor is forbidden on Sunday by law, not because the state, as such, respects the sacredness of that day or attempts to enforce its observance, but because a large portion of its worthy citizens do regard the day as sacred, and employ it for private and public worship, and have a right to be protected in the quiet use of the time for those purposes. So far as the state is concerned, the laws forbidding public labor on Sunday stand exactly on the same footing as those forbidding disorderly houses, public intemperance, and all other acts that distract the peace."* The State distinguishes in favor of Christianity, and protects it only in so far as is necessary for the public good, thus acting on the legal maxim, "*Salus populi, suprema lex.*" In this, surely, we have no foundation on which to base the assertion that the nation is Christian.

Admitting, now, that Christianity is common law in the United States—which, as we have seen, is not the case—we ask, Is the nation which permits Christianity to occupy a position of such inferiority, which by so doing claims for itself the right of setting aside and of making and enforcing laws in opposition to its requirements, Christian? And we think, to this question any thoughtful and unprejudiced man will answer, it is not.

We come now to the second thing proposed, which was to show that *the nation, as such, has disclaimed a Christian character and name.* And this, first of all, in the adoption of the Federal Constitution. The constitution may not have been a true exponent of the nation's character, at the time of its adoption. In its adoption, however, the nation declared that whatever it may have been in the past, this was the law by which it would be governed, and herein were set forth the principles to which, in its life and character, it would be conformed in time to come. The Federal Constitution is the nation's highest utterance respecting its own character. They who endeavor to establish the Christian character of this nation by an appeal to its unwritten or common law, will not surely object to an effort to decide its character by an appeal to a higher law—the supreme law of the land. And now, is the Federal Constitution a Christian instrument, or is it not? Does it contain either an expressed or implied recognition of Christianity? It does not. In it there are many principles, of which, as Christians, we heartily approve. These, however, were not inserted because of their conformity to Christianity, but because they seem best fitted to promote the public good, and beyond all doubt had other antagonistic principles seemed better adapted to promote this end, they would have been inserted in their stead. And, moreover, there does not exist on earth a society of men some of whose principles are not good. In the constitution there is not a distinctive Christian feature. It is amusing to read the arguments by which well meaning men attempt to torture the words "in the year of our Lord" into an acknowledgment of the authority of Jesus Christ, forgetting that it is a common form of date used by infidels and Christians alike. We might, on the same principle and by the same course of argument, prove that the word Sunday in the constitution was an acknowledgment of the

*Pomeroy's Municipal Law, p. 392.

deity of the Sun. And moreover, as is well known, the words "in the year of our Lord" were not in the original document, as adopted by the Convention, but were afterward inserted, probably by a clerk. In the constitution there is not the remotest reference to the Lord Jesus. A person ignorant of the fact might read it from first to last, and not know that Jesus ever lived. It could not be more silent, with reference to his person, authority, character and work, had it been written two thousand years ago by the Athenian philosophers, on whose altar Paul found inscribed "*To the Unknown God.*" It in no way discriminates in favor of Christianity. It extends to it no protection which it withholds from systems of error and unbelief. How absurd to assert that it is a Christian instrument, when, in accordance with its expressed provisions, the avowed enemies of the Lord Jesus Christ may and do make laws which Christians are bound to obey. Were their authority limited by the word of God—were the supremacy of God's law acknowledged, it would not be so bad.

But it is not. They may enact any law, provided only it accords with the constitution. The law of God limits all human laws. Human laws are binding only in so far as they harmonize with it. And yet ignoring this law, the constitution itself claims to be supreme, and this in the highest sense. Do you tell me that the assertion is unwarranted? We reply in the words of the constitution: "This constitution, &c., * * * shall be the supreme law of the land." And as illustrating its meaning, we refer to a well known incident. In 1850, in the debate on the admission of California, Mr. Seward said, "but there is a higher law than the constitution." The timent was branded as treason. Its author was obliged to disclaim it, and not a voice was raised in its behalf. This, however, is not all. The supreme law of the land ignores the being of God. In its name is not once mentioned. No one would learn from it that there is a God. With entire consistency the atheist might, in the same breath, affirm to its support, and proclaim "there is no God."

We wait not to answer the trifling objection drawn from the use of the oath. We refer back to what we have already said on this subject. The conclusion to which we arrive is this: "The constitution of the United States makes no mention of Almighty God, the author of national existence; nor of the Bible, which is the fountain of law and good morals as well as religion." This is the constitution to which the nation resolved, that in its future life and practice it would conform. So doing it proclaimed neutrality in religion, and publicly disclaimed both the Christian character and name.

This the nation has done still more openly in one of its treaties with a foreign power. In his negotiations with the Bey of Tripoli, the American ambassador availed himself of it as a most important fact, that the nation, as such, had no connection with Christianity. In the words of the treaty this fact is thus expressed: "The Government of the United States is not, in any sense, founded on the Christian religion; it has in itself no character of enmity against the religion and laws of Mussulmans." This treaty was entered into ten years after the formation of our existing government. Of the members of the

Constitutional Convention, many were still in public life, and yet, so far as we have the means of knowing, this language was universally viewed as expressive of the truth. To the question: "Is this a Christian nation?" then we answer in the language of a treaty ratified by the Senate of the United States, and signed by the Executive: "Its government is, in no sense, founded upon the Christian religion; it has in itself no character of enmity against the religion and laws of Mussulmans."

The substance of this paper we read a few days since before an association of ministers of various denominations. After we had finished, a highly respected brother ventured to remark that he hoped we would not publish it, lest by so doing we might embolden those who were endeavoring to exclude the Bible from the schools. Did we believe that our good brother's fear was well founded, we would commit our essay to the flames. But we do not. So far from it, nothing more encourages the enemies of a national Christianity than the satisfaction of Christians with the constitution and government as they are. They know that the nation is, in no proper sense, Christian, and therefore they are confident of success. The only way in which we can successfully contend with these haters of the Bible, is by introducing into the National Constitution a recognition of the Christian religion, and the only way by which we can accomplish this is by enlisting the attention of American Christians to the nation's imperfections and defects. So long as they are convinced that this is a Christian nation, they will take but little interest in securing a formal acknowledgment of Almighty God as the source of all authority and power, of the Bible as the fountain of law, and of the Lord Jesus Christ as the "Prince of the kings of the earth."

ALIIQUIS.

THE RELATION OF THE STUDY OF THEOLOGY TO MENTAL CULTURE.

Concluded from page 138.

BUT the study of theology does more than set forth the true end of education in a clear light, and rouse the energies of the soul by teaching it its exalted nature and momentous future. It lends important aid at every step of the progress of mental culture. Here we must examine the process of education as seen in actual operation. The soul, being a spiritual and immortal intelligence made in the image of its Creator, cannot be a mere blank on which facts as they are learned are to write the sum of knowledge. It cannot be a mere receptacle which is to be filled from without. True, facts are material with which the mind works, and an acquaintance with them is therefore necessary; but they are not themselves the essence of knowledge. They have no power of linking themselves together; and therefore they have no scientific meaning till something outside of themselves connects them. Accumulate and fill them into the mind to any extent, and they are but a mass of the inert, shapeless material of knowledge. Gather them into groups and classes, and pour them into the mind in orderly array, and they are still but the dead body into which the mind itself must

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breathe the vitalizing spirit. It is not until principles are discovered—principles which underlie facts, and of which facts are but the manifestation—principles which belong not to the world of sense, but to the mental world—that knowledge, in the true sense of the term, is possessed. To educate the mind, therefore, is not to fill it to repletion with facts, but to educe those principles which are not in the facts, but in the mind itself; it is not to store the mind with exhaustless resources of information, but to develop its innate latent power, to trace out the relations of facts to each other, and thus discover the principles which link them into a perfect whole. Nor is the mind being educated, in the proper sense of the word, when it is made to learn the principles of any branch of knowledge just as it learns the facts—from external presentment. In this case, the principles of the knowledge obtained are nothing more than objective facts, put in, not educed; and though a cultivated memory may enable the student to call them up in connection with the facts, and even show the relations between them, yet in all his mental processes the mind's own power of discovering principles is very feebly, if at all developed.

It may be worth while to refer, in this connection, to two widely different systems of education—the lecture system of most of the European universities, and the recitation system of our American colleges. The former depends mainly upon ample filling in from external sources. The student opens his mind to receive, and his principal concern is to retain. This system may give to the world scholars of vast information, but it cannot of itself thoroughly educate and develop the mind. The latter system, on the contrary, fills in less, but educes more. Its chief aim is not to store the mind with facts, but to stimulate it to discover for itself, or at most to aid it in discovering, their relations. And what are the legitimate results of each system? The mind instructed by the former, though capable of displaying all the rich and diversified stores that have been communicated to it, is left with its own power of taking up new branches of knowledge and mastering them by the discovery of their principles so imperfectly developed, if cultivated at all, that the end of its course of instruction is essentially the terminus of its intellectual progress. On the other hand, the mind that has been trained not simply to remember, but to analyze, and combine, and trace out relations; the powers of which have been educed and disciplined for grappling with any subject and grasping its fundamental principles, is truly educated, and dates its freest and most rapid progress from the close of its collegiate course. Taught to reflect as well as to recollect; energized as well as informed; able to evolve the principles as well as to amass the materials of knowledge, it knows the advantages and blessings of a genuine education.

These considerations prepare us to judge of the relative worth, for educational purposes, of different branches of knowledge. In some branches there are innumerable, and it may be, most interesting facts, while there are but comparatively few underlying principles. Get all the facts attainable, for instance, in regard to a block of granite or the delicate anemone of the woods, and how few are the principles involved compared with those that underlie the fact of the beating of the human heart! Now *facts* require the mind simply to observe, apprehend, re-

collect—all important and necessary acts indeed, but after all subordinate to others. *Principles* require the mind to combine, reflect, judge—acts of the highest order of intellectual faculties, or the most eminent modes of the mind's action. The most important branches of knowledge, therefore, from an educational point of view, are those which, by their great constituent principles, make the fullest demands, not upon apprehension or recollection, but upon reflection and judgment.

Again, the principles of one branch of knowledge may be of far higher and broader application than those of another. To refer once more to the principles involved in the beating of the heart—of how much less importance are these than the great moral principles implied in the fact of a soul's conviction of guilt!

Here we found the claims of theology as the very best study for carrying effectively forward the process of education. Its facts, indeed, are comparatively few. It makes but small demands on the memory. But the demands of its wide-reaching and momentous moral principles upon the reflective powers and judgment are unlimited. It is not affirmed here, of course, that other studies are not well calculated to cultivate habits of careful inference and accuracy of judgment. The study of natural science may have a place in training the judgment, though it must be admitted that a purely scientific spirit—unlike that which prompts the hasty conclusions of self-vaunting men of science of to-day—requires the action of the judgment to be suspended until a decision is forced upon it by an overwhelming array of facts; and therefore the influence of this class of studies upon the judgment is simply negative. The practical exigencies of human life seldom imperatively require the decisions of science, and therefore her wisest students refrain from judging in any case till extended research and increased light so fully warrant a decision, that there is but little danger of the humiliation of speedy retraction. On the other hand, the moral principles of theology, extending to, and wrapped up with all the ordinary affairs and all the exigencies of human life, from the very nature of the case, make daily demands upon the judgment of the student who conscientiously regards them, and call into play all the other higher faculties of the mind, in the cultivation of which man's education principally consists. An instructive illustration of the injurious effect upon the judgment of almost exclusive attention to the comparatively narrowly-related principles of physical science, is to be met with in the case of Dr. Draper, who decides that "so far as a preparation is required for the subsequent struggles and conflicts of life, an ingenious man would have no difficulty in maintaining the amusing affirmation that more might be gained from a mastery of the game of chess, than by translating all the Greek and Latin authors in the world,"* a judg-

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ment, the essential character of which is in perfect keeping with the levity of its expression. Contrast with this narrowness of view and inability to appreciate the pursuits of others—reminding us, to borrow an illustration from Mr. Mill, of the youth who has never left the paternal roof—the broad culture and sound judgment of Lord Bacon, whose education, based not on physical science, but on Christian theology, instead of filling him with contempt of other sciences, led him to appreciate and to derive all the benefit he could from every other department of knowledge.

It is this central place of theology among the sciences—the place of a principal subject which it occupied in Bacon's education and teaching alike; in other words, it is the wide reach of its principles which fully justifies and enforces its claim to be the foremost and controlling study in the process of education. Plato, and others of the Greek philosophers, speak of the *episteme ton epistemon*, or that science or knowledge which judges of the relative value of all other sciences—the knowing how to know, and what is best to be known. This science, the need of which the ancients deeply felt, we possess in Christian theology. I have no sympathy, as may be inferred from the drift of this discussion, with the efforts now making to dislodge the ancient classics from the high position they occupy in most of our institutions of learning, in order to set up physical science in their place. But I am persuaded that some of the most eminent advocates of classical studies claim for them, in their order, what does not belong to them, when it is insisted that they are the centre of the whole system of human knowledge, and that all other branches of learning are of right to be subordinate to this. For example, the Hon. Mr. Gladstone, in a communication to Her Majesty's commissioners, appointed to inquire into the management of schools and colleges in England, thus presents his case: "What I feel is, that the relation of pure science, natural science, modern languages, modern history, and the rest, to the old classical training, ought to be founded on principle; and that these competing branches of instruction ought not to be treated simply as importunate creditors that take one shilling in the pound to-day because they hope to get another shilling to-morrow, and in the meantime have a recognition of their title. This recognition of title is just what I would refuse. I deny their right to a parallel or equal position; their true position is ancillary, and as ancillary it ought to be limited and restrained without scruple, as much as a regard to the paramount matter of education may dictate."*

Such is the claim put forth in behalf of the study of the Greek and Latin classics by one of the most finely cultivated of English scholars. But can it be justified? That there should be in every perfect system of education a central subject to which all others are to be made auxiliary, there can be no doubt. The unity of all knowledge and the completeness and harmony of the training required by man as an immortal being, whatever his vocation in this life is to be, unite in demanding such a subject of study. But no language nor selection of languages, ancient or modern, can rightfully claim this kind of supe-

*Report of Her Majesty's Commission, &c., Vol. 2, p. 42.

riority over others; for all languages, however they may differ in degree of excellence in regard to their philosophical structure or the value of their literature, illustrate each other, and must be taken together to form in its completeness one of the larger departments of human knowledge. No period of history is worthy of the high position; for history also is a unit, and no part of it can be thoroughly understood till studied in its relations to the whole. A principal or central subject of study "should not be determined on," writes an acute reviewer in a criticism of the Report already referred to, "by a somewhat arbitrary selection of one subject from among many, and by afterward making up for its defects as an educational instrument by tacking on to it three or four other subjects, to be pursued quite independently. Such a plan as this could have no other effect than to hinder a boy's mind from ever attaining a conception of the unity of all knowledge. The boy's attention would be distracted by the multitude of unconnected details thus forced upon him, and the man who had grown up under such a system would be likely to go on to the end of his life, furnished, perhaps, with a good amount of multifarious information, but having never, in the highest sense of the word, learned anything, and with little enough prospect of ever doing so now. For a principal subject to have any right to its place, it must be shown in its behalf that it can form a real centre, about which can be arranged all else that will have to be taught beside it."*

The requisite condition of a central subject, well stated in the foregoing extract, is found fulfilled, not as the writer quoted is inclined to think, in history, nor in language and literature, nor in science, pure or natural, but in Christian theology. For it is only by the aid of the grand principles of this divine science that history can be interpreted aright. It is in the Christ of Revelation that all history centres. We must see God in history as well as man, or we will ever futilely guess at the meaning of its records. Theology, again, must afford her aid before we can learn the moral and ethical lessons which the study of language should teach us, and before we can correctly decide as to what is really valuable or worthless in the literature of any tongue. And who, without theology as an interpreter, can decipher all the strange scrolls deposited by nature in her dark subterranean vaults, or translate the emblazoned mystic characters of her magnificent, infinite dome? We behold; we wonder; we yearn to understand the mysterious writing. But how vain are all man's attempts to unfold its meaning while he refuses light from Him by whom the worlds were made! Unbelieving devotees of modern science may smile at the fanciful explanations of paganism, which saw in the renewed dawning of the day and re-appearing sun, the steeds and chariot of an ever-youthful god whose friendly course across the earth filled it with light and warmth, and clothed it with flowers and fruits and golden grain; whose hostile march was attended with deadly darts, inflicting famine and pestilence—and at the sensuous conception that swan and dove, rose and myrtle, sea-foam and rainbow—all objects attractive, fascinating,

* *Westminster Review*, No. 161, page 10.

alluring, belonging to a realm created and presided over by a goddess of beauty and love. But are the explanations which they themselves propose less fanciful or more satisfactory? What is the essential difference between the old pagan notion, and the subtle and attractive theory of modern pantheism, which regards all the objects of nature, including man himself, as parts or particles of a vague, mysterious being, springing from and returning to him, yet always part of him, as the waves spring up and fall again, yet are all the time but a part of the sea? Theories like this may please the fancy, but they do not and cannot satisfy the yearning inquiries of the soul. We must grope in blindness and blunder on until we see and read by the light of the Sun of Righteousness. Even with this divine aid, we may still oftentimes see as through a glass darkly, because of the weakness and disorders of our vision. But theology shall yet light up for us the universe. She gives us the master-key with which every chamber of its mysteries shall yet be unlocked, when, pointing to the personal Almighty Jehovah, she exclaims: "Of Him, and through Him, and to Him are all things, to whom be glory forever. Amen."

Fellow-students, my answer to the question proposed at the outset of this discussion is before you. Let it suggest to us, as we close, the thought that the student of theology, and particularly the professed theologian, who, of all men, should be large-hearted in his studies, cannot afford to under-value any branch of knowledge. While theology rightfully holds the place of a principal subject in a special sense to him, every other department of human inquiry has a value of its own, and in its subservient and illustrative relation to theology, a higher value, which he should be among the first to recognize. Our subject may also suggest to us the sad reflection that the central relation of theology to all other branches of knowledge is not so generally recognized as we could wish, and that the truths of this divine science are not so fully and systematically employed as they ought to be, even among a Christian people like our own, in public institutions of learning, to rouse the spiritual and intellectual energies of students, and secure for them the most thorough and symmetrical culture possible. At the same time, let it not fail to remind us, as a ground of devout gratitude and joy, that the work which theology has begun, and which is now advancing, is destined to progress with ever-accelerating rapidity, till by her teachings the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." And then it shall be universally acknowledged that, as Coleridge has beautifully expressed the thought, "there is one department of knowledge, which, like an ample palace, contains within itself mansions for every other knowledge; which deepens and extends the interest of every other, gives it new charms and additional purpose; the study of which, rightly and liberally pursued, is beyond any other, entertaining, beyond all others, tends at once to tranquilize and enliven, to keep the mind elevated and steadfast, the heart humble and tender: it is *biblical theology*—the philosophy of religion and the religion of philosophy."

ITEMS ON UNION.

WHATEVER be the unhappy aspects of division in the church of Christ, the real children of God have all a real union in the ONE FAITH. This union develops itself in many ways, and in all ages; while its great power and beauty is known only to the Great Shepherd himself. The following extracts are among the very happy indications of an under-current—proofs that there is a church not built on forms and ceremonies, but on “the foundation of apostles and prophets, Jesus Christ being the chief corner-stone.” These extracts cannot be called new, and yet they are of interest enough to be read again by those already acquainted with them.

I. The first is from a preface to a selection of Ralph Erskine’s Sermons, issued at the Depository of the Protestant Episcopal Book Society, of Philadelphia, 1224 Chestnut street. 1863. The writer of the “Preface” is well known, and favorably known, to evangelical readers of all denominations, as a clear-headed, warm-hearted follower of Christ—Dr. Stephen H. Tyng, Rector of St. George’s Church, New York. Every line of the preface is worth reading, as well as the sermons. In the following extract a paragraph is transposed, for the sake of compactness.

“Ralph Erskine was a minister of the Established Church of Scotland, from 1711 to 1742, when he was ejected from that body, and became one of the founders of the Secession Church, in which he ministered until his death, in 1752. He was born in 1685, and settled at Dunfermline in 1711. Here his whole ministry was passed, amidst many exciting and affecting scenes and with much usefulness to the souls for whom he labored in the Lord’s work. The course of his ministry and the earnestness of his own mind threw him into a variety of trials, both of temper and principles, and he wrote and said much on questions which were wholly local and temporary. The Scotch are not a people to take anything lightly which opens a fair chance for theoretical discussion, or practical application of principles. To them, words and signs are always of consequence; and among all his nation, perhaps, there never was a *Scotcher* Scotchman than Ralph Erskine. * * * The works of Ralph Erskine have long been to me a mine of gold. The character of his sermons had been familiar to me before I was able to obtain a copy for myself. The last edition—that of 1821—had been accessible only in occasional copies, for several years, when, in a book-store in Philadelphia, a copy was presented to me by the salesman, with the remark that it had just been brought there by a clergyman, who found the contents ‘too Calvinistic’ for his taste. I gladly caught the opportunity to add to the number of my personal companions a friend whose conversation I had long desired; and that copy has been to me a chosen and valued companion since. I should be unable to point out a single writer, in whom would be found an equal combination of excellent and important qualifications for a Christian teacher. Many of the Church of England writers are thoroughly evangelical in principles, full in statement, and clear in discrimination

like Bishop Reynolds, and Bishop Hopkins, and Bishop Hall. Many of the English Nonconformists, of the same century, are also full and discriminating in their statements of divine truth; like Owen, and Goodwin, and Howe. Many of the later writers of the English Church have also followed in the same line of clear teaching of the gospel; and nothing can ever be more beautiful and complete than the material and style of the Scotch Leighton. But no one of them all, and no other writer that I know, has heaped together so great a fullness of provision, and spread such a display of evangelical wealth, as Ralph Erskine.

"There is a fullness of doctrinal statement, a fencing off, and a fencing in, of truth and its relations; a division clear as light itself; an earnestness of discussion and exhortation, flowing out from the principles declared; and a richness of terms and illustrations, that within my reading have no rival in theology in the English tongue. * * * Sometimes a single word brings to the mind a new power and guidance, as when he calls the Saviour "the Father's TRUSTEE." Often a single line from his 'Sonnets' opens a clear entrance to most valuable and new discernment of the truth; as when he says of legal preachers, 'They bury Christ in Moses' ground.' Nor can any spiritual and scriptural mind fail to gain, from each of his productions, increased knowledge of Scripture truth, together with those enlarged views and pleasures which follow in its train. * * * REV. S. H. TYNG, D. D."

II. The following is from a similar preface to the Sermons of James Saurin, issued by the Harpers in 1855. Of the writer I have no other knowledge than that afforded in the "Preface," which is dated from Baltimore; he, too, is an Episcopalian, and a man of an excellent spirit. Dr. Tyng presents the sermons of Erskine as especially adapted to the wants of students of theology, and young ministers; this writer recommends those of Saurin for the same use: and *both* are right. The extract commences just at this point:

"One means of promoting so desirable an end, is to furnish our younger clergy, and students of divinity, with the best models of pulpit composition; and where can one be found, which can be more safely and properly studied than that contained in the succeeding pages? There are indeed many, very many volumes of excellent sermons in our own language, from the pens of native and foreign divines; but will it be invidious to say, that in none of them can be found more faultless models than these volumes afford of the style of sermonizing best adapted to the wants of the American people?"

It is true, Saurin was a Frenchman—but his character as a man and a preacher, was modified, and doubtless improved, by several years exercise of his ministry in the metropolis of England, and a longer exercise of it at the Hague; so that the objectional peculiarities of his national school were restrained and amended by the sobriety of the English, and the gravity of the Hollanders. His discourses * * * combined, more happily than any others, the excellencies of the continental and English schools of preachers, free from the glaring faults of either. They have the warmth and vivacity of the French, without being superficial; and the comprehensiveness of the English without

being dull. * * * There are some sermons which charm the most uninstructed; and others which dazzle and awe the most cultivated. There are parts in which a lamb might wade; and others in which an elephant might swim. * * * But the chief excellence of these sermons is their fidelity to the great principles of divine truth. * * * Blessed be God! the powerful mind of Saurin was sanctified by the grace of the gospel. * * * Here TRUTH appears in the most attractive robes, which genius and learning could throw around her.

It is not intended by these remarks, to sanction every sentiment advanced in the following sermons of Monsieur Saurin. The writer of this preface as an Episcopalian, entertains views in relation to the constitution and ministry of the Christian church, and also certain points of doctrine, which, of course, can derive no countenance from the writings of a Presbyterian divine. But he may safely declare that few things will be found in these sermons which will not receive the hearty concurrence of evangelical Christians of all denominations.

REV. J. P. K. HERSHAW.

III. This extract is from an *introduction* to the same sermons of Saurin, in the same Harper edition, written in a very scholarly style, and designated, too, a *preface*. The writer is also the translator of five of the sermons; this fact indicating his high appreciation of them. He is, however, a man of a very different spirit from those above quoted. He is a *bigoted liberalist*, of the wolfish kind, snapping at all the creeds in Christendom except his own (see p. 31, and following). Yet even such a writer can commend, in high terms, the sermons of Monsieur Saurin: but not without a very firm disclaimer of some of Saurin's positions. Hear himself:

(P. 37.) "In general, I think Saurin is one of the first of modern preachers; and his sermons, the whole structure of them worth the attention of any teacher of Christianity who wishes to excel in his way; but there are many articles, taken separately, in which my ideas differ entirely from those of Mr. Saurin, both in doctrine, rites, discipline, and other circumstances. * * * All he says of infant baptism appears to me erroneous, for I think infant baptism an innovation. * * * Further: Mr. Saurin in his address to *ministers* speaks of them in a style too high for my notions. I think all Christians are *brethren*, and that any man who understands the Christian religion himself may teach it to one other man, or to two other men, or to two hundred, or two thousand, if they think proper to invite him to do so; and I suppose what they call ordination not necessary to the exercise of his abilities. Much less do I think that there is a secret something, call it Holy Ghost, or what else you please, that passes from the hand of a clerical ordainer to the whole essence of the ordained, conveying validity, power, indelible character, and, so to speak, creation to his ministry. Mr. Saurin's colleagues are *Levites*, *holy* to the Lord, ambassadors of the King of kings, *administrators* of the new covenant, who have written on their foreheads, *holiness to the Lord*, and on their breasts the *names of the children of Israel*! In the writings of Moses all this is

history; in the sermons of Mr. Saurin all this is *oratory*; in my creed all this is *nonentity*. [~~see~~ MY CREED.] * * *

P. 38. Notwithstanding all these objections, I honor this man for his great abilities; (!) much more for the holy use he made of them in teaching the Christian religion, and also for the seal which it pleased God to set to his ministry: for he was, in the account of a great number of his brethren, a *chosen vessel* unto the Lord, filled with an excellent treasure of *the light of the knowledge of the glory of God, in the face of Jesus Christ*; and his ministry was attended with abundant success.

REV. R. ROBINSON.

The object of giving these extracts is to illustrate the true idea of Christian union, and thereby help myself and others in the use of means to attain it. 1st. We find a system of *doctrinal truth* which captivates the minds of solid, intelligent men of all denominations; such a system is found in Erskine, in Saurin, and in a thousand other authors. Let us hold on to that as to an anchor in a storm. 2d. There is a system of church government about which these same good men are almost equally divided—one part striking far above the mark, the other, as far below. From this system we have no temptation to recede; we occupy the middle ground, the only possible one of union: the ground to which the whole structure of society is tending in church and state throughout the civilized world. True, human society must oscillate like a pendulum, or like waves in a storm, but it will find its point of rest, its placid level, in due time, under the holy operation of the word, and providence and Spirit of the Lord. R. H.

OTHER ANSWERS TO QUERIES IN APRIL NUMBER.

A SUBSCRIBER some time ago requested an answer to some questions which related to Covenanters exercising the right of suffrage under certain circumstances. A correspondent objects to our answer and gives his, which we cheerfully publish.

We do not intend to review our correspondent. The readers of the magazine have our answer and his. They can judge for themselves and form their own opinion in the case. To our mind, the question that still presents itself is simply as stated in our April number: "Is a Covenanter, by his dissent from the government, excluded from all the privileges denied to an alien?"

To the 1st, "Is it right for a Covenanter to vote at this election, &c.," I answer, no.

To the 2d, "If we vote at this or any other election, do we thereby incorporate with the government?" I answer, yes.

To the 3d, "If voting at an election of this kind incorporates us with the government, does it not destroy our dissent and contradict our testimony?" I answer, most assuredly it does.

I had hoped that by the action of Synod in similar cases, that by a clearer view of the nature and necessity of our dissent, and by the

discussions we have had, this question had been definitely settled. But it seems not.

In reference to the first of these questions, the querist shows most distinctly that no dissenter from the government can vote, for the very authority that opens and legalizes the polls prescribes the qualifications of voters; and these qualifications are the same as those required for general elections. In my judgment, in such a case, nothing that bears upon our dissent could be more mischievous than this distinction between citizens by birth and those who require the oath of naturalization in order to make them citizens. As if we native-born Covenanters can and may rightfully and consistently do what an alien, or non-citizen, Covenanter may not do. Does not the native-born forego his rights for the very reason that actuates the other in refusing to be naturalized? Does not the former express, emphatically express, his dissent in the one way as the latter does in the other?

Take the concrete case referred to. The native-born marches to the polls; deposits his ballot, thus exercising the right of citizenship, as a voter qualified by law, and that not only with but in the same character as the others who are part and parcel of the governing power. What becomes of his dissent! where is it! what is it! If there be any virtue in an act, it is gone—he is merged with others who are known and acknowledged citizens.

In justification of this act, in vain do you plead the example of Paul. Does any one suppose that a prisoner would be identified with a band of robbers, because he would appeal to a regulation that would exempt him from punishment and yet might not apply to others? It is worse than useless to appeal, in justification of thus voting, to Ref. Prin., chap. 30, sec. 2, for any one can see from the whole tenor of the section, and from the texts quoted in proof, that reference is had to no such act as is now under discussion. Not the remotest allusion is there in this section to conformity to a special and not "*common*" regulation, which is *not* a "regulation of society," but a definite act which the law-making power authorizes him to do in the exercise of his rights and privileges as a citizen. And what makes it a much more emphatic act as a citizen is this, the law empowering him to do this special act authorizes him so to do upon the very ground of his qualification as an elector. That is, he does in the same way, under the same law, by virtue of the same rights, one of the very things by abstinence from which the dissent which he professes to make is most strongly and effectively expressed. But

2d. Does one thereby incorporate with the government? Let no one confuse his own mind, and leap to the conclusion that I am wrong, because this would show that the mere voting to raise or not raise the money was wrong. (See April number, p. 103.) By no means. If the law had opened the polls to all property holders or lessees, then no questions of this sort could be raised. Then we would act as inhabitants, and simply as subjects, and not as a part of the governing power in the carrying out of a constitutional and legal enactment, to which we, with others, thus give validity and force.

I confess that I do not understand the distinction or "difference between exercising the right of citizenship under the direction of a legislative act and exercising it under a constitutional provision." True, one who performs the act contemplated in the queries, does not become an officer of the government—does not become a permanent agent of the governing power in carrying out constitutional provisions; but he none the less performs a governing act, and he exercises the rights of citizenship as really as he could do in any other way. Now, it is in the abstinence from exercising such rights of citizenship that the native-born Covenanter expresses his dissent. I say "such rights," because there are rights of citizenship which I may exercise without destroying or imperilling my dissent. For example: if God, in his good providence, would put real estate into my possession as owner in the State of New York, I would rightfully hold, sell and bequeath it, albeit the State law prohibits aliens from so doing. Why? because I thus exercise a natural, inherent right, of which this State "alone," I believe, in this respect, in its bad pre-eminence, unjustly deprives the alien.

I beg leave to say, that *voting* as an elector "homo'ogates the government and identifies with it," and not merely the voting for one who has to swear the oath of allegiance. It is not merely or mainly the swearing of the oath of allegiance that is inconsistent with our dissent; but it is the exercise of governing powers in, with and as a part of the governing society. As I have heretofore in a similar connection stated, and as I think ought to be patent to all, the swearing of an oath of allegiance is simply a means requisite to the enjoyment and exercise of such rights of citizenship as voting, sitting on juries and holding office. Let no one say that I belittle the evil of this oath of allegiance—in the sense I now use the term—to an immoral government. By no means; but I contend, and I will contend, against the notion that a Covenanter who is native-born may do, in the exercise of the rights of citizenship, what another can not do unless he becomes naturalized. I know that it has been said, and I fear that some do hold, that we only dissent from what is wrong in the government. Now, if this were true, then our relation to an immoral government would be just the same as to a government that was set up and administered, in the main, according to God's law. If a government that acknowledges God, submitted to Christ and his law, were, under any administration, to require any immoral oath or immoral act, we would be bound, as consistent followers of Christ, to dissent from it. No; from an immoral government we must totally dissent. I am persuaded that this is not only "expedient," but that it is the only right, safe, efficient and consistent course. Otherwise our testimony will be nugatory, and will prove ensnaring instead of invigorating to us, dishonoring instead of honoring to our Lord. Surely it is as simple as it is true, that whatever brings us into formal action in "taking active part in the administration of laws under such (immoral) constitutions," is contrary to our just dissent, and so to be avoided.

R. Z. WILLSON.

PUBLIC SUPPORT OF RELIGION.

No. 3.

BY REV. D. SCOTT.

The inadequacy of voluntary efforts.

IN my last paper I considered the indifference arising from man's sinfulness to spiritual things. Spiritual want, if attended to at all, is generally the last thing in the consideration of the natural man. "Because thou sayest, I am rich, and increased with goods, and have need of nothing." Rev. 3: 17. This, combined with the fact of pecuniary inability of one small part of every civil community, to obtain by their own unaided means the regular administration of gospel ordinances, shows that the demand for such cannot reasonably be expected in the circumstances to be equal to the want or supply really needed. I say cannot reasonably be expected, because past experience has proved the inadequacy of the demand, except where the parties have already been brought under gospel influence, so far as partially, at least, to apprehend some of its truths, and perceive in some degree, the advantages of religious instruction. This experience is explained by the scriptural truth—"The natural man knoweth not the things of the Spirit, neither can he know them, for they are spiritually discerned." 1 Cor. 2: 14.

I have found three classes in the community: one of which do not fall within the category of indifference to religion, but that of pecuniary inability; another class are supposed to have the pecuniary means but are careless, if not absolutely indifferent; the third class, including the lower stratum—morally speaking—of society, have neither the means of obtaining religious instruction for themselves, nor the desire to obtain them if they had the means. In this class, which is by far the largest, there are combined the two evils embraced in the preceding instances,—inability and indifference.

This is not a merely speculative view of the subject, it is sustained by practical results. The *a priori*, or abstract form, is verified by experience. The abstract form is developed in concrete facts.

The leaving of the supply of religious instruction to the demand,—the voluntary system, as it is called—has, even in the most favorable circumstances, failed to provide for the religious wants of the community. In presenting this subject, generally, I have appealed to the religious destitution of our larger cities; the religious statistics in the United States justify the conclusion to which we have come. And, if it is so in this country, where the price of labor is much higher, and the competition of labor much less than in older countries, it is fair to conclude that the great destitution in these circumstances, is decisive against the sufficiency of voluntary effort to provide adequate means of religious instruction to the whole people.

In some of the original States of the Union, public provision was made for the religious instruction of the community; by and by, however, this was abandoned by such States, and religious instruction left to the voluntary action of the people themselves. The result of this change has, in the judgment of some of the most enlightened men of

their time, been most unfavorable to the interests of religion and morality.

The State of Connecticut furnishes an appropriate illustration of what I mean ; and this is given by the late Dr. Dwight, president of Yale College, a man of high intellect, good sense, and knowledge of the world. Having mentioned that in the State of Connecticut the people were required by law to contribute to the support of religion, while in the States south of New England it was otherwise, he proceeds : In the year 1800 there were, in Connecticut, 251,002 inhabitants, and in the States south of New England, 4,033,776. In Connecticut then, a sixteenth of the number of inhabitants form 209 congregations, and support 189 ministers. Of these congregations 20 were vacant and five of the ministers were unsettled. In the States south of New England, sixteen times the number of inhabitants formed 430 congregations, of which 81 were pluralities and 160 were vacant. The ministers supported and settled were 209. If these states maintained congregations and were supplied in the same proportion as Connecticut, the whole number of congregations would be 3,344, and the whole number of ministers settled and supported would be 3,024. In Connecticut every inhabitant who is not precluded by disease or inclination may hear the gospel and celebrate the worship of God every Sabbath day. In the States specified it is not improbable that a number of people, several times as great as the census of Connecticut, have scarcely heard a sermon or a prayer in their lives. "To complete the picture it is only necessary to add, that the number of churches in all places where there is an establishment, keep full pace with the population." Dr. Dwight, referring to the State of Massachusetts, where matters were on the same footing as in Connecticut, would have given a similar result, and adds : "in happy conformity with this estimate, and the scheme here supported, has been the prevalence of religion in these two States. It is doubted whether there is a collection of ministers in the world whose labors have been more prosperous, or under whose preaching a greater proportion of those who have heard them have become the subjects of real piety. If, at the same time, we advert to the peace, the good order, the general distribution of justice, the universal existence of schools, the universal enjoyment of the education they communicate, and the extension of education, it will be difficult for a sober man not to perceive that the smiles of heaven have regularly accompanied this system from its commencement to the present time. I need not, however, have gone farther for the illustration of this subject than to a comparison of the States of Rhode Island and Connecticut. The former of these, independently of Providence, Newport, and two or three other small towns, is in all these important particulars a mere contrast to the latter. Yet these States were planted by colonies from the same nation, lie in the same climate, and are separated merely by a meridional line. A sober man who knows them both, can hardly hesitate, whatever may have been his original opinion concerning this subject, to believe that a legislature is bound to establish the worship of God ! " *

*As quoted by Brown on Establishments.

Happily, the friends of evangelical religion have, since the time of Dr. Dwight, done much for the interests of religion throughout the Union. Christian communities have been zealous and active, and through such agencies many have been added to the church, and we hope, to the number of the saved. But notwithstanding all that has been done, it remains a very open question, whether the relative state of things is at all improved. Indeed, considering the circumstances named, the increased and rapidly increasing immigration from foreign countries, large numbers of which are in a state of deplorable religious ignorance, it is highly improbable. The religious statistics of the present time would, I am satisfied, fully corroborate the conclusion just stated.

It is well known to all who take any interest in religious matters, that with the exception of a few wealthy congregations, chiefly in our large commercial cities, congregations have great difficulty in meeting necessary expenses; that the salaries of ministers are proverbially small; that, in fact, in no other educated profession are such a number of men to be found, toiling and laboring with patient, self-denial, so unrequited and unrewarded, so far as man is able to reward them. And inadequate as the means of support is, it is often worse paid; they, placing a minister of the gospel in the distracted state of mind, in which no thoughtful, honest man should be ever placed. And what is worse still, as it unfits him for his work, it exerts a most baneful influence on the religious interests of his people. In illustration of what has been said, I quote from a late issue of the *New York Observer*. And it is only one of the almost innumerable instances of a similar kind that might be referred to, many of which are even more painful and distressing. "The *New York Times* contains an editorial on the salaries of clergymen and ministers, which it declares to be wholly inadequate to their services and needs, in the larger majority of cases. A short letter, under the signature of 'Missionary' appeared in that journal a few days after, which said:

"God knows every word you have said is true. Many of us have been compelled to wear second-hand clothes; and in addition to many deprivations and sufferings, I was actually driven, by necessity, to sell a seal ring, which was an heir-loom, a gold watch with chain, and with the consent of my wife, a pair of bracelets. This is the way we get along."

"The number of ordained ministers without charge, and of congregations without pastors, must have attracted the attention of every one, conversant even to a very limited extent, with the state of the different Christian denominations in the United States. It might indeed be expected reasonably enough that there would be quite a number of ministers without charge, and congregations without pastors, where the numbers of both are so very large. But there is no proportion between the numbers on the church, and of those unsettled and unprovided for. The number of vacant congregations which we may suppose are anxious to enjoy the regular ministrations of the gospel, and of able ministers who are not less anxious to be employed in pastoral services, are relatively too great not to excite surprise. It is not only fair, but

it is too intimately connected with the subject before us not to seek an explanation of a state of things so anomalous. Now, while it may be admitted that there are several reasons that might be assigned, yet the main cause is to be sought in pecuniary difficulties. If all did their duty, or furnished the means according to their pecuniary ability, all difficulty would cease; but this is not done, and there is no reason to expect that it will be done, till at least the millennium has been introduced; and when that auspicious period has come, we anticipate, on the very satisfactory ground of prophecy, that no opposition will be made to the public support of religion."

An "overture," made within the last year by the New School Presbytery of Kansas, to their General Assembly, puts this subject in several of its aspects so distinctly and truly, that I shall quote freely from the document, as supplying proof of the inability of a large community to maintain gospel ordinances. Put the inability on whatever ground we please,—on the want of pecuniary means, or the want of will to use them for such a purpose, or both combined—where there is neither the will nor the pecuniary ability—it is too obvious to be denied that the gospel has not been supported, nor is now supported, as it should be.

Before I make the extracts from this paper, it is proper to mention that the Presbytery of Kansas have no design in making the overture to advocate a national or public support of religion. The design of the overture is to urge the necessity of a sustentation fund in the church, after the noble example of the "Free Church of Scotland." A sustentation fund is very desirable; but desirable only when the nation does not do its duty. It is the duty of the nation, in the first instance, to provide for the maintenance of religion; but on the neglect of this, the church must make the best of the circumstances in which she is placed; though she must forego the advantages of a public provision, she may still claim the privilege, whether conceded or not. And we have the right, on her behalf, to say, on the authority of the Head of the Church,—“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.” Is. 60: 12. But I shall not anticipate the argument on this ground.

“The Presbytery of Kansas has felt for years the embarrassments attending the inadequate and uncertain support of the ministry. Ministers are crippled,—their energies are divided if not distracted. Spirituality suffers,—entire consecration is a figment. The great fields are not cultivated. The Lord’s work is not done. Presbyterianism lags behind in the peaceful contest of denominations. Why is this the case? Ministers are obliged to labor with their own hands, to supplement the scanty support furnished by the feeble Western churches and the Presbyterian Committee on Home Missions. The promised support is not only inadequate, but it is uncertain. The ability of the people changes from year to year. The minister is a man, and is bound by the laws of God and man to provide for himself and his own household. There is the struggle. He would give himself entirely to the ministry, but the cry for bread is in his ears, and he must hurry to the field or workshop.

"The embarrassments felt by the Presbytery of Kansas are felt in some form both East and West, so that the Presbytery, in overtureing the General Assembly on a Sustentation Fund, seeks in this way to do away with those difficulties of the hour on this subject. The extravagant style of living at the East, and in large cities, &c., indisposes and incapacitates the members of our churches and congregations to meet the necessary expenses of living, and support adequately the ministry. They give up experienced ministers, especially if they have families, for young and inexperienced ones who can live on moderate salaries. The church, in such an unhappy state of things, loses the benefit of ripe scholarship and rich experience, and is necessarily led into superficial actions and forms of life, by those whose scholarship and experience are necessarily immature. Nor is this all. The ministry, in many cases, is demitted entirely, and good talent lost to the church and the world.

The capricious and unregulated voluntary principle, in which we reposed for a stable and sufficient ministerial support, has failed us, in one important thing, at least,—a *certain support*. The fluctuating means furnished by the church have been governed by no law. Complaints have been wrung out on all sides, and after reiterated efforts to bring the church up to her duty, the hearts and homes of many of her ministers have been pained with the question, 'what shall we eat, and what shall we drink, and wherewithal shall we be clothed?' We speak advisedly when we say, that the capricious and unregulated voluntary principle is, and has been, all this."

It may, perhaps, occur to some readers, that the inadequacy of voluntary efforts to provide for the religious wants of the community may be accounted for, by the vast influx of a foreign population. Now, while this class of the population is large and yearly increasing, it is not obvious how this can affect the argument for a public provision. No matter where the population may come from, religious distribution confessedly exists, and experience teaches the fact that it cannot be successfully supplied by private effort. Nor is there anything in the circumstances to justify the conclusion that it would be otherwise, were the population of the new drawn from the older States alone! The distribution, let it be remembered too, is not confined to the newly formed States, but is found everywhere in the old, as well as the newer States.

In the next article I shall consider the obligation of a government to provide for the support of religion.

PEARLS IN CHRIST'S CROWN.

OH, the wisdom, goodness and mercy of God! He can take the pains and the agonies of the sick one, and work them all into jewels, which will sparkle in the crown of Christ forever! All our sorrows and sufferings, and our very tears, will thus become a part of his own glorious crown. We wonder often that the good, the meek, are made to suffer so long and so fearfully; but when we look upon the jewels

which he thus makes up, we shall cease to wonder. Not one pang or sorrow could be spared, and have the jewels in his crown what they are. O sufferer on the bed of pain! our Lord makes pearls for the crown of earthly monarchs; and, in the same way, he is fitting thee to be a glory in his own diadem. Patiently, patiently ~~suffer~~ ^{submit} his will, and thou wilt hereafter see that it was all to make thee more glorious in the eternal kingdom.—*Selected.*

MISSIONARY.

FOREIGN MISSION.*

ALEPPO, March 18, 1870.

REV. AND DEAR FATHER—I shall not mention the date of the last letter which I received from you. It is so old that if I would advert to it at all, I must make a long apology for leaving it unanswered so long. I am naturally fond of epistolary correspondence; but the comparative absence from our work for a long time of such events as a missionary likes to record and people at home like to hear about, makes me habitually reluctant to write even to friends dearly beloved and longed for. Besides, I am always crowded for time, and there are more things pressing to be done than I can possibly find time to do. One thing that greatly abridges the time available either for correspondence or missionary work, is the want of schools to send my children to. Just imagine that when your children were little you had to do for them yourself all that you got done for them in the public schools, and consider what a draft it would have made on your precious time. Well, that is just what I have to do, and there is no remedy for it.

I could easily understand how strange were your sensations at first, when you retired from pastoral work, and how lost you must have felt for a long time when Saturday and Sabbath came. Of course you don't feel the change so keenly now, but I venture to predict that you will never feel exactly like a man who never had a pastoral charge; and that over and above what is always felt by God's children in their conscious realization of the communion of saints, you will continue, while you live, always to feel a fatherly regard and solicitude for the Allegheny congregation. It is not in the nature of things that such a feeling should be fully reciprocated, but for all that it will not wear out; and if, as needs must be in the imperfect state of the church in this world, it sometimes brings you grief, I have no doubt it will often be a source of joy. On the other hand, it must be a great satisfaction

* Supposing this letter to have been sent to the Chairman of the Board of Foreign Missions, and by him forwarded us for publication, we sent it to the printer immediately, without perusing it. It was only when correcting proof we discovered it was a private letter, containing matter of a private character, not suitable for publication. This will account for the appearance of some things, which, under other circumstances, would have been omitted.

to you to be free to give all your time and strength to the duties of the seminary ; and is, or ought to be, very satisfactory to the church to see the seminary prospering as it has done since its settlement on its present basis. All I wonder at is, that there are not some two or three men to be found who will sell—not all—but half of what they have and complete at once the endowment of the Seminary.

When you wrote you spoke of the growing feebleness of your sister Margaret. I was not surprised when I heard afterwards of her decease. I have no doubt that she fell asleep in Jesus. I was more startled by the intelligence of the death of my brother George. I often think of the goodness of God to me, in calling on me so seldom for so long a time to mourn the departure of near friends. I have now been more than thirteen years from home, and, with the exception of my father and mother, who were in every respect fully ripe, George's death is the only one which has taken place in the family during all this time, and for that matter, for long before. Still, death often comes near enough to me to keep awake within me a solemn sense of the transiency of this vain life which I am passing as a shadow ; yet I find it difficult to keep up the habit of so counting my days as to learn wisdom and apply my heart to it. * * *

We find the cultivation of the Aleppo field very trying to our faith and patience. Since coming here we have not ceased to sow the good seed, but we have hitherto seen no signs of a harvest. The Lord has not yet seen fit to send the early or the latter rain, although we are praying and waiting for it with strong desire. Still I cannot think the seed, although dormant, is dead ; for the word of God liveth and abideth forever, and we have his promise that it will not return to him void. In the hope inspired by such promises as this, I am preaching the gospel to a few people twice every Sabbath, presenting the claims of the gospel, and unfolding its truths, as I find opportunity in my private intercourse with the people, causing the Scriptures to be read by boys and girls in school, selling Bibles and Testaments, and evangelical books and tracts, doctrinal, practical and controversial, and now and then preparing something for general circulation through the press ; so that in one way or another I reach a good many people in the course of a year. When a man buys a Bible and pays for it, I consider that there is something gained, even though he should not come to preaching. Our audiences on Sabbath are very small ; but the reply of the American General Assemblies to the Pope's Encyclical, which contains a very plain and forcible statement of the distinctive principles of evangelical Christianity, translated into Arabic from the *Reformed Presbyterian and Covenanters*, and issued in more than a thousand copies, will be read by far more than a thousand people ; though, to be sure, they will not all be Aleppo people, still much else of the same sort has a considerable circulation in Aleppo, and is read with a lively interest.

Yet, with all that has been done in Aleppo, we have no conversions to record ; not but that there are, perhaps, some two or three persons who would willingly accede to our fellowship if the door were opened to them ; but they are not such to whom we would think it right to

open the door. At the same time it would be wrong to conclude that the Lord is accomplishing nothing here by the gospel toward the setting up of the Redeemer's kingdom. The Spirit of God, although sovereign and omnipotent—able and free to work when and how he will—generally takes into account, as all history testifies, the peculiarities of those on whom he operates. One natural peculiarity of the people of this country—especially striking, in places like Aleppo, where they are in a great measure isolated from foreign influences—is the extreme cohesiveness of all established social organizations. The consequence is, that after you have convinced them of the truth, and got them to acknowledge it, on all questions of doctrine and worship, they still remain obstinate on one point, which, although it would make no difficulty whatever to Europeans in the like case, is in their estimation more important than all the rest, namely, the dissolution of their connection with the religious community in which they were brought up. This is not mainly from fear of persecution or reproach, or anything of that kind, but from a deep-seated feeling hereditary in the race, which makes the sundering of the ties which bind them to the community in which they were born and educated—even though they had come to disapprove of the doctrines and practices which distinguish it—strike them as a crime and sacrilege against nature itself. I saw an illustration of this principle the other day, in a conversation with an intelligent and gentlemanly member of the Greek church, who indeed agreed with me in condemning almost everything which is peculiar to his own church—always excepting the procession of the Spirit from the Father *only*, which a Greek will never give up—but condemned all the same the zeal of Protestants in making proselytes. I asked whether, seeing that I condemned transubstantiation, the priesthood of the clergy and their judicial absolution of penitents, purgatory, prayers for the dead, the invocation of saints, &c., to be grave and pernicious errors, it was not my duty to try to convince everybody else, of what I considered to be the truth on these subjects? To this he readily assented, but added “that when I had got people right and brought them to my views on these subjects, I should still teach them that they might very well be saved in their own churches.”

Well, in accordance with this national peculiarity, it has been found in the experience of missions everywhere in Syria, that for a long time at first, the number of conversions is very insignificant in proportion to the change at large on the state of opinion and tone of thought in whole communities; which, since the kingdom of God is like leaven, is no doubt designed by the Spirit as a preparation for that more thorough change by which he will in his own time revolutionize the inner life of those who are to be saved. The Armenians in the regions to the north of us are of a different race, and have not the peculiarity which I have described as characteristic of the Syrians. The individual is not so much lost in the community. Social organizations are not so intensely cohesive, and are proportionately easy to disintegrate. If an Armenian is once convinced that his church is in the wrong, it is hardly any sacrifice for him, after that, to renounce her fellowship, even without the special help of divine grace. Accordingly, there

have been far more conversions among them in fifteen years than in Beirut and the regions about it in fifty years, and that from among a less numerous population, and through the exertions of a much smaller missionary force. Yet it does not follow, nor would an observer who looked below the surface of things, conclude that a greater success has been achieved in the former case than in the latter; for although more captives have been taken, the enemy's lines have not been nearly so effectively driven back; or, to speak more plainly, while a greater number of individuals have been gained over, the masses have not been nearly so deeply moved by those influences which, by their continued working, are sure at length to make all things new.

I have drawn this comparison to enable you the better to understand and measure the progress which the work is making in Aleppo. For although we have no converts to count up, there is an extensive and very marked change going on among the so-called Christian part of the population of the city; as, for instance, in their attitude to the Scriptures. Twenty years ago, attempts to circulate the Scriptures were met on all hands with undisguised hostility, and in some instances they were committed to the flames. At a later period it was common to receive them willingly when offered gratuitously, but hardly any body would buy them; now, they are bought by many, and we never think of giving them away. They are not yet sold very rapidly, it is true; but the demand for them has been sensibly increasing ever since we came here. I believe that within the last year or two the New Testament has been introduced, as a school-book, into all the Popish, Greek and Armenian schools in the city, with the exception of those of the Propaganda, conducted by European monks and nuns. Twenty years ago it was considered enough to have one Bible in each church; now a very large proportion of the families in all the Christian sects have the Bible in their houses; and the priests now, if they do not encourage the people to read it, do not dissuade them from it, much less forbid it by peremptory prohibition; and it is quite certain that the Scriptures are every year coming to be more and more read and understood.

Then the reverence of the people for the clergy and for tradition, is gradually, yet visibly and steadily giving way. The grosser forms of superstition, too—such as the adoration of images and pictures, the religious use of candles and incense, the observance of stated feasts, the performance of pilgrimages to the “Holy Sepulchre,” &c.—which before the advent of Protestant missionaries were believed in as universally and as devoutly as the being of a God, have already lost their hold on the faith and conscience of very many, and the number of those who disregard them is continually increasing. Indeed several of the priests, whenever any of their parishioners ask them about the use of pictures in the churches, explain to them that they are not to be adored, but only to be used as historical memorials; and some of them have taught the same thing publicly from the pulpit—and this is a new thing. There are also many who understand the principles of evangelical Christianity, and perceive the truth of them, and there are per-

haps few who have not gained some acquaintance with them and with the grounds on which they rest; and as a mass, they are making sensible progress toward a fuller illumination.

You will perceive that this is a kind of progress which does not furnish material for interesting letters every three months to the church at home; still I think it is such as to give us reason to thank God and take courage. At the same there are vast difficulties yet to be overcome. The great majority of the people still sincerely believe that their salvation depends on a certain magic power contained in the sacraments, especially on their absolution by the priest in the sacrament of penance; and what is, if possible, still worse, their supreme God (although they are not conscious of it) is the Virgin Mary; while those who know better are completely enslaved to this present evil world; so that we must expect to have our patience sorely tried for a while longer. What we need, and what we are praying for, is an outpouring of that Spirit who alone can convince the world of sin and of righteousness and of judgment; and for this we would ask you to unite your prayers with ours. This the Redeemer has promised; and if we press our suit with earnestness and perseverance, I cannot doubt that we will at length receive such an answer as will fill our hearts with joy.

In our institution at Idlib the truth makes more progress, but the place is insignificant, being small and uninfluential. There, although the work has been in hand for only about seven years, several persons have renounced their connection with the corrupt churches in which they were brought up; but none of them have been received into our fellowship since the two of whom I wrote to your magazine last summer.

I receive regularly the *Reformed Presbyterian and Covenant*, for which I feel much indebted to you. The magazine is, to my taste, much improved since the commencement of the collegiate editorship. Its monthly visits are quite refreshing * * *

May the divine Master help and bless and prosper you in all your labors for his glory.

Yours in the gospel,

R. J. DODDS.

OPENING OF FIRST REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA.

THE First Reformed Presbyterian congregation of Philadelphia recently purchased the Western Presbyterian church, Seventeenth and Filbert streets. for the sum of \$35,000. The building has been refitted with care, and is commodious and tasteful throughout, and the audience room is exceedingly beautiful. It was occupied for public worship on Sabbath, April 10th, the pastor, Rev. T. P. Stevenson, preaching in the morning, the Rev. S. O. Wylie in the afternoon, and the Rev. J. R. W. Sloane, D. D., in the evening. Large audiences were present at all the services.

OBITUARY.

DIED, April 29, 1870, at Girard, Kansas, Dr. JOHN WILLSON, elder son of the late Rev. James McLeod Willson, D. D.—a graduate of Jefferson Medical College at Philadelphia in 1861.

DEPARTED this life, February 11th, 1870, WALTER CALHOUN, of Novi, aged 67 years.

He was born on the Faughan, county Londonderry, Ireland, and brought up in the Synod of Ulster. At early manhood he emigrated to America, and settled in New York. He immediately became a hearer of Dr. McLeod. When a congregation was organized under Rev. Robert Gibson about 1830, he united with it. In the same house on Sixth street, he worshipped for more than thirty years, under the successive pastorates of Messrs. Gibson, Stevenson, Little and Sloane. It speaks as well for himself as for his ministers, that he always cherished an ardent attachment towards those who led him in the paths of truth. Nearly seven years ago he removed to Michigan. Ten days before his death, society met in his house. When social worship was over, his wife inquired if he was strong enough to have us come into his room. He answered, "Yes, I want to see them all." After speaking to each separately, he said, "Well, brethren, it is pleasant to see you all once more in the face; it is still pleasanter to hear the voice of prayer and praise,

'In dwellings of the righteous is heard the melody
Of joy and health; the Lord's right hand doth ever valiantly.'

He afterwards spoke of the occasion as peculiarly refreshing, and said that he could hear almost every word. What a pity that fellowship meetings, which are so pleasant in the recollection when we come to die, should be so much neglected by those in health! When the stupor of death seemed to be upon him, a friend said to him, "Is it well with your soul? Can you cast your all on Christ?" He roused himself up and said, "Yes, my *all*; I hope it is well with the rest of you." Afterwards, when his family lamented that the doctors had not done more for him, he again aroused and said, "All has been done that could be done;" and again, "I would rather go than be called back again." That evening at eight o'clock he went off quietly and calmly. He was married to Martha Morrison, who, with two daughters, one married and one single, survives him. B. M.

DIED, January 18, 1870, of consumption, JAMES R. GRAY, son of James Gray, Logan county, Ohio. The deceased was just reaching vigorous manhood, being in the 24th year of his age.

With the hope of arresting the progress of the disease, and recovering his health, he visited, during the last summer, Minnesota and other parts of the West, but without avail. The malady proved to be too deeply seated, and resisted all efforts to remove it. Though young in years he was not inexperienced in the Christian life. He had already made a profession of his faith in Christ, and as his disease

steadily advanced, gave constant evidence of the sustaining and cheering influence of the religion he had embraced. He manifested a high degree of patience and uncomplaining submission to the divine will, and gave his friends the most satisfactory and consoling evidence of his being truly united to Christ. He was prepared to die. Knowing in whom he believed, he was not afraid to go down through the dark and the gloomy vale. And when, at last, the hour of his departure came, he gave utterance to the prayer, "Come, Lord Jesus, come quickly," and calmly fell asleep in Jesus. COM.

DIED, suddenly, in the city of Philadelphia, December 24, 1869, Mrs. ELIZABETH LECKIE, wife of William Leckie, in the 62d year of her age.

The deceased was born in county Derry, Ireland, and at the age of eighteen connected herself in membership with the Faugha congregation, Rev. James P. Sweeny, pastor. About the year 1830 she emigrated to this country, and attended the ministry of the late Rev. Samuel B. Wylie, D. D., Philadelphia. During the controversy which about that time agitated our church, Mrs. Leckie was no idle spectator. Having early espoused the principles of a Covenanted Testimony, convinced that they are founded upon and agreeable unto the word of God, she was determined, in the strength of divine grace, to hold them fast, obeying the divine command, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing." Accordingly, soon after the meeting of Synod in 1833, she connected with the Cherry street congregation, of which the late Rev. J. M. Willson was pastor. About the year 1856 the family removed west, and settled in the bounds of Rev. P. H. Wylie's congregation, where they remained until 1864, when they returned to Philadelphia and connected with the Second congregation, Rev. S. O. Wylie pastor, on whose ministry Mrs. Leckie was a regular attendant. Seldom was her seat vacant in the house of God, or in the fellowship meeting. Not as a matter of form did she attend, but from love to God and the place where dwelleth his honor.

"The habitation of thy house, Lord, I have loved well,
Yea, in that place I do delight where doth thine honor dwell." (Ps. 26:8.)

She obeyed the divine command, "Forsake not the assembling of yourselves together, as the manner of some is." Her removal from time to eternity was sudden, almost in a moment; yet we have good ground to hope the Master found her ready, clothed with the wedding garments, her lamp trimmed and burning.

"Thou with thy counsel, while I live, will me conduct and guide,
And to thy glory afterward receive me to abide." (Ps. 78:24.)

COM.

DIED, in Allegheny, March 9, 1869, JOHN HAZLETT, in the eighty-sixth year of his age. Brought up in the Reformed Presbyterian Church, he entered into her communion early in life. For many years he was a member of the congregation of Allegheny, and, so long as he was able, attended punctually on the ordinances. In a good old age he was gathered like a shock of corn ripe in its season.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1870.			
March	22.	James Anderson, interest,.....	\$ 1 50
"	22.	R. Campbell, interest,.....	1 20
"	23.	D. B. Crowe, interest,.....	3 00
"	23.	Mary and Agnes Deary,.....	2 00
"	23.	Monongahela Congregation,.....	45 00
"	24.	" Lucesco,".....	1 00
"	25.	Rev. J. O. Bayles,.....	2 40
"	25.	Topsham Congregation,.....	12 00
"	30.	Second Congregation, New York, per F. L. Walker,	376 57
"	30.	First Newburgh Congregation, per H. McCollough,	47 14
April	4.	Eliza Sproull, interest,.....	3 00
"	12.	J. Dodds, interest,.....	1 50
"	12.	Mrs. Amelia Gaily,.....	5 00
"	14.	West Hebron Congregation,.....	13 00
"	14.	Brookland Congregation, per Rev. R. Reed,.....	9 20
"	15.	Ramsey Congregation,.....	6 00
"	15.	Ryegate and Barnet Congregation,.....	24 50
"	15.	Rev. Thomas Hanney, interest,.....	6 00
"	19.	John Bôggs,.....	1 50
March	23.	Second Congregation, for Library,.....	18 00
"	21.	Walton Congregation, Collection,.....	\$ 14 28
"	22.	A Friend in Canada, 5 00; Premium, 60c.....	5 60
"	26.	Brookland Congregation, New York,.....	55 00
"	28.	Kortright Congregation,.....	16 00
"	28.	Wilkinsburg Congregation, per W. Wills,.....	38 30
"	29.	Mrs. Oudrey, interest,.....	11 00
"	30.	Interest on Temporary Loan,.....	83 00
May	2.	John A. McKee, Interest,.....	6 00
"	2.	Pittsburgh Congregation, second collection,.....	65 45
"	2.	U. S. Gold Bond,.....	195 00
"	2.	Premium on the above, 14½,.....	28 27
"	4.	Miller's Run Congregation,.....	21 00
"	10.	James Wylie, Rushsylvania,.....	2 00
"	10.	Cedar Lake Congregation,.....	8 25
"	10.	John Trimble,.....	1 75

D. GREGG, Treasurer,

No. 99 Wood Street, Pittsburgh, Pa.

RECEIPTS FOR CHURCH EXTENSION,

April	11.	Miami Congregation, per S. P. Johnston, \$8 65,	
		less Express, 25 cents,.....	\$ 8 40
"	30.	Southfield Congregation, per J. C. K. Milligan,....	24 00

WALTER T. MILLER, Treas,
P. O. Box 553, New York.

JAMES WILLIAMS, Brooklyn, New York, 7 Bainbridge Street, is Agent for the *Reformed Presbyterian and Covenanter* in that city.

ALL money received for subscription up to May 12th is acknowledged this Number. In case of any mistake, please notify us immediately.

A CALL has been issued, numerous signed, for a National Christian Anti-Secret Society Convention, of all who sympathize with the movement, "without distinction of race, color, sect or sex," to be held in the United Presbyterian Church, on Sixth Street, between Race and Elm, Cincinnati, Ohio, on Thursday, the 9th day of June, 1870, at 7½ o'clock, P. M. We most heartily endorse the movement, and urge those of our readers who can to be present at the Convention.

Committee of Arrangements—to whom application may be made by delegates for information, especially as regards hotel or boarding-house accommodations.—REV. H. A. TRACY, No. 176 Elm Street; LEVI COFFIN, No. 176 Elm Street, (second floor); REV. H. H. GEORGE, No. 109 Clinton street.

BACK Numbers have been sent to all subscribers who have requested them, where possible.

OBITUARIES, BOOK NOTICES and several original articles, have been crowded out.

T. C. SPROULL has been appointed by the Central Board of Domestic Missions to missionate this summer in Kingsville, Mo.

WE call the attention of subscribers in Canada to the following notice: Rochester Presbytery meets in Rochester, May 21st, at 9 o'clock, A. M. That Presbytery may know for how many laborers to ask next Synod, application for preaching should be made immediately.

COVENANTERS in Canada wanting preaching will please address Rev. R. D. SPROULL, Rochester, N. Y. In their letters they will please state where they are located, how many Covenanters there are in the neighborhood, how much preaching they want, and what money they can raise. The information then furnished will be laid before Rochester Presbytery, and in every case where the circumstances will warrant, an effort will be made to comply with the request.

THE subscriber at Northwood, Ohio, who gave \$2 00 to Professor Sloané for this Magazine, will please send us at earliest convenience his name.

WE call the attention of delegates to Synod to the following notice: Synod's Committee have succeeded in obtaining a concession in the fare from Philadelphia to New York for delegates to Synod, and certificates will be forwarded to delegates with the others, of which notice has already been given.

ADDITIONAL Copies of the Mission Photographs have been struck off, and may be had of A. E. WILLSON, 1015 Morgan Street, Philadelphia, for 50 cents. The proceeds are for the education of the Mission pupils.

A CALL in favor of D. B. WILLSON has been moderated in Oil City Congregation.

THE
Reformed Presbyterian
 AND
Covenanter.

W Jordan
 60 Pike st
 \$70

JULY AND AUGUST, 1870.

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THOMAS SPROULL,
 JOHN W. SPROULL,
 EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
 Phil 2: 16.

"We should earnestly contend for the faith which was once delivered unto the saints."—Jude.

TERMS—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain. Commu-
 nications should be sent to Allegheny City, Pa. Business letters to McKeesport, Allegheny Co. Pa.

PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

NEW BRIGHTON SEMINARY.

This institution is beautifully located in New Brighton, Pa., in the Beaver Valley, near the Ohio river, on the P., F. W. & C. R. R., an hour's ride west of Pittsburgh.

A full corps of thoroughly qualified teachers. The course of study for young ladies is complete—English, Scientific, Classical, Musical and Ornamental. Boys and young men, admitted only as day scholars, are prepared for the Freshman class in College. Special attention given to physical and moral culture. Superior opportunities for the study and practice of Instrumental and Vocal Music. Rates of Tuition and Boarding (for ladies only) moderate.

The next year, consisting of three sessions, will commence on TUESDAY, SEPTEMBER 6, 1870.

For new Circulars, address the Principal,

N. R. JOHNSTON, New Brighton,
Beaver County, Pa.

We have several times, of late, called the attention of our readers to Zeller's Popular Encyclopedia, published by T. Ellwood Zell, 17 and 19 South Sixth street, Philadelphia. A more extended acquaintance with this valuable thesaurus of knowledge fully confirms us in the favorable opinion we first formed of it. Its articles are concise, and yet sufficiently full. The publisher hopes to have the entire work completed within the present year. The cost of the whole, when completed, will be \$25 unbound; \$27.50 bound in two volumes. It is issued every ten days, each number costing 50 cents.

MISSION AMONG THE JEWS.

Received by the Treasurer of the American Christian Society, for promoting Christianity among the Jews, in New York and elsewhere.

From Rev. A. C. Tris, the Balance of his receipts, which were placed at the disposal of the Society, at the meeting,

May 18, 1870,	.....	\$484 55
" " John Jennings, Esq., payment as a Director for		
life,	50 00	
" " U. P. S. S. Mission Society, West Wheatfield, Pa.,	5 00	
" " Rev. J. H. Boggs, Brooklyn,	1 00	
" " Rev. N. E. Brown, for Mr. S. Crosse,	1 00	
" " Mr. Hugh Parks, Belle Centre, O.,	5 00	

CHARLES VAN WYCK,

No. 38 Vesey street,

June 1, 1870.

"Christian Intelligencer," New-York City.

Mr. Buck, who was unable, on account of physical weakness, to be with us at the late meeting of Synod, our readers will be glad to learn, is considerably improved in health. He has been able to resume his journey, and is now with his friends in Pennsylvania.

APPOINTMENTS.

NEW YORK PRESBYTERY.

West Hebron—D. McFall, June 4th, and July 1st and 2d Sabbaths, Dr. Stevenson to dispense the Sacrament; July, 1st Sabbath: W. McFarland, August 1st, 2d, 3d and 4th Sabbaths; J. M. Johnson, October 1st and 2d Sabbath; J. Hood, October 3d Sabbath; D. B. Willson, October 4th and 5th Sabbaths.

Ballinaw—McFall, July 3d, 4th and 5th Sabbaths; Willson, September 1st, 2d, 3d and 4th Sabbaths; Hood, October 1st and 2d Sabbaths; Johnston, October 3d, 4th and 5th Sabbaths.

West Galway—Willson, October 2d and 3d Sabbaths; Hood, October 4th and 5th Sabbaths.

Presbytery assigned Rev. B. Z. Willson to labor in the N. Y. City Mission, and appointed Rev. J. M. Johnston to supply the 4th Congregation, N. Y., until October.

J. C. K. MILLIGAN, Ch. Committee Supplies.

THE Reformed Presbyterian and Covenanters.

VOL. VIII. JULY AND AUGUST, 1870. Nos. 7, 8.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XLI.

NEW YORK, FIRST CHURCH, WEDNESDAY, May 25th, 1870, 7½ P M.

THE Synod of the Reformed Presbyterian Church met according to adjournment, and, after sermon by the Moderator, on the present duty of Covenanting, from Jer. 50 : 5, was, by him, constituted with prayer. Synod adjourned, with prayer, to meet to-morrow, at 9 A. M.

Same Place, Thursday May 26th, 9 A. M.

Synod met and was constituted with prayer. Members were ascertained, and are as follows :

NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.
J. C. K. Milligan,	John Crothers,	First, New York.
A. Stevenson, D. D.,	Andrew Alexander,	Second, “
D. Gregg, Jr.,*	Walter T. Miller,	Third, “
	Wm. McAfee,	Fourth,† “
J. H. Boggs,	R. J. Culbert,	Brooklyn.
S. Carlisle,	Alexander Wright,	First, Newburgh.
J. R. Thompson,	R. M. McAllister,	Second, “
J. W. Shaw,	Wm. Park,	Coldenham.
J. B. Williams,	James Frazer,	White Lake.
J. O. Bayles,	Robert S. Orr,	Kortright.
Joshua Kennedy,	David B. Russell,	Bovina.
D. McAllister,	James Alexander,	Walton.
	James T. Mahaffey,	West Hebron.
Wm. Graham,	Wm. Warnock,	Boston.
J. M. Beattie,	Robert McLain,	Ryegate and Barnet.
A. W. Johnston,	Aurelius Morse.	Craftsbury.
J. R. W. Sloane, D. D.,		
Prof. of Theology.		
R. Z. Willson,		N. Y. City Missionary.

* Ordained since last meeting.

† Organized since last meeting.

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	Wm. McKnight,	First, Philadelphia.
S. O. Wylie,	Wm. Brown,	Second, “
R. J. Sharpe,	Wm. Steele,	Third, “
W. P. Johnston,		Baltimore.
	James Kennedy.	Conococheague.

ROCHESTER PRESBYTERY.

R. D. Sproull,	James Campbell,	Rochester.
S. Bowden,	James Milroy,	York.
R. Shields,	James Waddell,	Ramsey.
J. M. Armour,*	James McClure,*	Syracuse.
	John McCullough,	Lisbon.
	John Hunter,	Stirling.
D. Scott,		
M. Wilkin.		

PITTSBURGH PRESBYTERY.

	David Gregg,	Allegheny.
A. M. Milligan,	J. A. McKee,	Pittsburgh.
J. W. Sproull,	John McConnell,	Monongahela.
J. Galbraith,	{ Robert Dodds,	South Union.
Joseph Hunter,	{ James Anderson,	North Union,†
J. C. Smith,		Wilksburg.
A. J. McFarland,	D. C. Patterson,	Slippery Rock, &c.
J. J. McClurkin,	Charles E. Temple,	Salem.
N. M. Johnston,	Wm. Rogers,	Springfield, &c.
J. A. Black,		Little Beaver.
Wm. Slater,	Robert Henry,	Clarksburg.
T. A. Sproull,	John George,	Miller's Run.
D. Reid,	John N. Cannon,	New Alexandria, &c.
R. J. George,‡		Oil Creek.
	John Quinn,	North Jackson & Poland
		Oil City.
T. Sproull, D. D., Pro-		
fessor of Theology.		
J. M. Johnston,		
John Wallace,		
T. M. Elder,		
John McAuley.		

OHIO PRESBYTERY.

J. C. Boyd,	J. M. Kirkpatrick.	Utica.
A. McFarland,		{ Jonathan's Creek.
J. C. K. Faria,		{ Middle Wheeling.
J. A. Thompson,		Muskingum & Tomika.
H. P. McClurkin.		Londonderry.
		Salt Creek.

* Not present at the organization of Synod.

† Union Cong. divided since last meeting into North and South Union.

‡ Ordained since last meeting.

LAKES PRESBYTERY.

J. L. McCartney,		First, Miami.
Wm. Milroy,	Wm. Rambo,	Second, "
J. S. T. Milligan,	Hugh Woodburn,	Southfield.
P. H. Wylie,		{ Rushsylvania.
		{ Macedon.
H. H. George,	James Brown,	Cincinnati.
S. Sterrett,		Cedarville.
R. M. C. Thompson,	George Bovard,	Lake Eliza.
J. French,	James Speer,	Cedar Lake.
Boyd McCullough.*		Novi.

ILLINOIS PRESBYTERY.

W. J. Gillespie,†	Thomas Donnelly,	Old Bethel
J. McCracken,		St. Louis.
D. S. Faris,	Daniel Dickey,	Bethel.
D. J. Shaw,	Thomas Smith.	Bloomington.
W. W. McMillan,		Olathe & Pleas't Ridge
J. Crozier,		
James Wallace.		

IOWA PRESBYTERY.

J. M. McDonald, D.D.,	D. T. Willson,	Sharon.
	H. F. Sampson,	Rehoboth.
C. D. Trumbull,	Thomas McConnell,	Lind Grove.
	Ebenezer Milroy,	Vernon.
D. McKee,	James Caskey,	Clarinda.
D. H. Coulter,	Wm. McGlade,	Maquoketa.
J. Dodds,	James Thompson.	Winchester.
R. B. Cannon, D. D.,		
R. Hutcheson.		

Absentees—James M. Faris,† R. Reed, T. Hannay, N. R. Johnston, A. C. Todd, J. Middleton,‡ W. F. George, J. Love, S. M. Stevenson, R. Johnston, J. S. Buck,‡ J. Neil, R. J. Dodds and Joseph Beattie, Missionaries in Syria.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—Topsham.

Rochester Presbytery—Lochiel.

Pittsburgh Presbytery—Brookland, &c., Pine Creek, Rehoboth.

Ohio Presbytery—Sandusky, Brownsville.

Lakes Presbytery—Garrison.

Illinois Presbytery—Elkhorn, Stanton, Church Hill.

Iowa Presbytery—Albia, Washington, Kossuth, Ainsworth, Walnut City, Elliota, Lake Reno.§

* Not present at the constitution of Synod.

† Ordained since last meeting.

‡ Absent by severe illness.

§ Organized since last meeting.

S. Sterrett, William Slater, J. L. McCartney, R. M. C. Thompson, J. French, D. H. Coulter, D. McKee, Boyd McCullough, T. M. Elder and R. Hutcheson gave satisfactory reasons for their absence at the last meeting of Synod.

John Hunter, William Steele and George Bovard, whose certificates were informal, were, on motion, admitted to seats.

S. R. Galbraith, D. B. Willson and Isaiah Faris, licentiates, were present during the sessions of Synod.

J. C. K. Milligan was chosen Moderator, R. Z. Willson was continued Clerk, and H. H. George appointed Assistant Clerk.

A member of Synod stated that Rev. J. S. Buck, who has long been in feeble health, while on his way to Synod had become so prostrated by his disease as to be unable to continue his journey. S. O. Wylie, W. J. Gillespie and R. J. Culbert were appointed a committee to express by letter the Synod's sympathy with him in his affliction.

H. H. George, R. Z. Willson and James Brown were appointed the Committee on Unfinished Business.

A communication was received from Rev. A. C. Todd, inviting Synod to hold its next meeting at Oakdale, Illinois. Synod also received an invitation from the session and congregation of Pittsburgh to hold its next sessions in their church in that city. The question as to the place of meeting was laid on the table for the present.

The Committee on Unfinished Business reported. The report was taken up item by item for adoption. As adopted, it is as follows:

REPORT OF THE COMMITTEE ON UNFINISHED BUSINESS.

The Committee on Unfinished Business report: That they have examined the manuscript minutes of the last meeting of Synod, and find that they have been carefully transcribed.

The following are the items of unfinished business:

1. The Committee to revise Rules of Order, &c. S. O. Wylie, Chairman. (See printed minutes, p. 196.)
2. The Committee to make Collection and Digest of Laws. S. O. Wylie, Chairman. (*Ib.* p. 197.)
3. The Committee on the Signs of the Times. J. M. McDonald, D. D., Chairman. (*Ib.* p. 197.)
4. The Committee to Audit the Reports of Treasurers of Synod's Schemes. Walter T. Miller, Chairman. (*Ib.* p. 200.)
5. The Committee appointed to devise a plan for a Sustentation Fund. James Wiggins, Chairman. (*Ib.* p. 201.)
6. The Committee on the Endowment Fund. Walter T. Miller, Chairman. (*Ib.* p. 206.)
7. Paragraph No. 2 of the report of the Committee on Discipline laid on the table. (*Ib.* p. 210.)
8. The Committee to report on the Relation of the Sabbath School to the Church, to the Family and to Society. D. McAllister, Chairman. (*Ib.* p. 211.)
9. Board of Superintendents of the Theological Seminary to report in response to the length of the sessions of the Seminary. (*Ib.* pp. 211, 212.)

10. The Committee to define the powers of the Board of Superintendents of the Theological Seminary. S. Bowden, Chairman. (*Ib.* pp. 211, 213.)

11. The Fiscal Board appointed to secure a suitable building for the sessions of the Seminary. Wm. Wills, Chairman. (*Ib.* p. 213 com. 211.)

12. The Committee to respond to the Communication of R. P. Gen. Synod. (N. S.) S. O. Wylie, Chairman. (*Ib.* p. 214.)

13. The Committee on Covenanting. S. O. Wylie, Chairman. (*Ib.* p. 241.)

14. The Committee to report whether we should become interested in the support and management of Monmouth College, Ill. J. M. McDonald, D. D., Chairman. (*Ib.* p. 242.)

15. The Committee appointed to attend the Anti-Secret Society Convention at Chicago. (*Ib.* p. 213.)

Item 7 was laid on the table for the present.

Item 11. The Fiscal Board reported. The report was received and laid on the table for the present.

Item 12. Attended to.

Item 15. The committee attended to the duty assigned to them. The other items of the report on unfinished business were laid on the table for the present.

Monday evening, at 7½ o'clock, was appointed as the time for hearing the sermon of Rev. D. McAllister, in the Third Ref. Presb. church, on 1 Tim. 6:10.

H. P. McClurkin, R. D. Sproull and Andrew Alexander were appointed a Committee on Devotional Exercises.

Synod resolved to hold its sessions from 9 A. M. to 12 M., and from 3 to 5½ P. M.

S. Bowden, D. McAllister, J. McCracken and James Brown were appointed a Committee to Revise the Statistical Blanks.

Leave was granted to the Presbyteries to sit during the sessions of Synod.

The Assistant Clerk was directed to draw an order on Synod's Treasurer, in favor of the Clerk, for the sum of fifty dollars. The same to be charged to the Literary Fund.

Synod adjourned, with prayer, to meet at 3 P. M.

Same Place, 3 P. M.

Synod met and was constituted with prayer. All the members present, except J. C. K. Faris, McKnight and Miller, who soon appeared. Minutes were read, amended and approved. Boyd McCullough appeared.

The Moderator appointed the following standing committees:

On Presbyterial Reports—J. L. McCartney, S. Carlisle, James Kirkpatrick. *On Discipline*—D. Scott, R. Hutcheson, Thomas Smith. *On Missions*—J. R. Thompson, James Wallace, Wm. McKnight. *On Theological Seminary*—Dr. McDonald, Wm. Milroy, R. M. McAllister. *On Signs of the Times*—John Galbraith, D. H. Coul-

ter, Aurelius Morse. *On Foreign Correspondence*—J. W. Shaw, John French, D. Gregg, Sr. *On Finance*—W. P. Johnston, J. McCracken, J. A. McKee. *On the Travelling Fund*—Dr. Cannon, R. Shields, Walter T. Miller.

On Presbyterial Records—New York Presbytery: C. D. Trumbull, D. Reid, H. Woodburn. Philadelphia Presbytery: J. W. Sproull, A. J. McFarland, E. Milroy. Rochester Presbytery: N. M. Johnston, D. C. McKee, Wm. Warnock. Pittsburgh Presbytery: J. O. Bayles, D. S. Faris, John Hunter. Ohio Presbytery: Joshua Kennedy, R. J. Sharpe, R. J. Culbert. Lakes Presbytery: D. J. Shaw, W. W. McMillan, Robert S. Orr. Illinois Presbytery: J. H. Boggs, J. A. Thompson, John Crothers. Iowa Presbytery: J. C. Smith, S. Sterrett, James Frazer.

Papers were received. No. 1. Memorial from session of second congregation of New York on the subject of appointment of days of fasting and thanksgiving. No. 2. Petition from Rev. J. S. Buck.

No. 1 read and laid on the table for the present.

No. 2 read and referred to the Committee on Missions.

The Committee to revise Rules of Order, &c., reported. The report was read, laid on the table for the present, and Walter T. Miller was appointed to have it printed for the use of members.

The Committee on Devotional Exercises reported. The report was read, amended and adopted. It is as follows:

REPORT OF THE COMMITTEE ON DEVOTIONAL EXERCISES.

The Committee on Devotional Exercises report the following:

1. That the first half hour after the constitution of the Synod, every morning, be spent in reading the Scripture, praise and prayer.

2. We recommend the following subjects of special prayer—for the outpouring of the Holy Spirit; for special direction in the work of Covenanting; for the rising Ministry; for the work of Missions; for National Reform; for our Congregations, that they may know and do their special work.

3. That the Moderator shall on each day appoint the persons who are to lead in the exercises on the following day.

4. That Synod will hold a meeting on Friday, 27th inst., at half past 7 P. M. for prayer, praise and conference upon the state of the church. The exercises to continue about one hour and a half.

Submitted, H. P. McCLURKEN, *Chairman*.

The Auditing Committee reported. The report was read and adopted. It is as follows:

REPORT OF THE AUDITING COMMITTEE.

NEW YORK, May 26, 1870.

To the Synod of the Reformed Presbyterian Church:

The Auditing Committee, appointed at the last meeting of Synod, respectfully report, that owing to the distance from the location of the several Boards and Treasurers, they find the duty devolved upon them quite impracticable.

The various reports are in possession of the Committee, and they recommend their reference to the Committee on Finance.

Respectfully submitted,

WALTER T. MILLER, *Chairman.*

The Committee to respond to the communication of the Reformed Presbyterian General Synod (N. S.) reported that they had attended to the duty assigned them.

The Committee to define the powers of the Superintendents of Theological Seminary, reported. The report was accepted, read and laid on the table for the present.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Friday, May 27, 9 A. M.

Synod met and was constituted with prayer. All the members present, except J. L. McCartney and James Thompson. The latter soon appeared. J. M. Armour appeared.

Synod spent half an hour in devotional exercises. The minutes were read and approved. J. L. McCartney appeared. The certificate of James McClure, ruling elder from Syracuse congregation, was received.

Papers were received. No. 3, communication from Rev. T. Han-
nay. No. 4, communication from the American Christian Society for promoting Christianity among the Jews. No. 5, report of Synod's Treasurer. No. 6, report of New York Presbytery. No. 7, report of Illinois Presbytery. No. 8, report of Rochester Presbytery. No. 9, report of Lakes Presbytery. No. 10, report of Philadelphia Presbytery.

Wm. Brown, Trustee and Treasurer of Synod, stated to Synod that he holds the sum of \$10,300, invested in various securities, for the benefit of Theological students. Also, that he holds in like manner \$5,000 for the Theological Seminary. He requested that he be authorized to transfer these bonds to Mr. David Gregg, who is the Treasurer of these funds.

He also stated that he holds in trust for Synod, for Domestic Missions, the sum of \$4,300, and he desired authority to transfer this sum to Daniel Euwer, the Treasurer of that fund.

Mr. Brown's request, and a letter of D. Chestnut, in relation to procuring a charter for a Board of Investment, were referred to the Committee on Finance.

The Board of Foreign Missions reported. The report was read accepted and referred to the Committee on Missions.

Paper No. 3 was read and referred to the Committee on Discipline. No. 4 was read and referred to the Committee on Missions. No. 5 was referred to the Committee on Finance.

Synod proceeded to the order of the day, the hearing of Presbyterial Reports:

No. 6. Report of New York Presbytery, was read and referred to the Committee on Presbyterial Reports. No. 10. Report of Philadelphia Presbytery, was read and referred to the Committee on Pres-

byterial Reports. No. 8. Report of Rochester Presbytery, was read and referred to the Committee on Presbyterial Reports, except so much as relates to Covenanting, which was referred to the committee on that subject, and so much as relates to queries for Presbyterial visitation, which was referred to the Committee on Discipline. No. 9. Report of Lakes Presbytery, was read and referred to the Committee on Presbyterial Reports, except so much as relates to Covenanting, which was referred to the committee on that subject, and so much as relates to Secret Societies, which was referred to a special committee, consisting of D. McAllister, J. M. Armour and Charles E. Temple. No. 7. Report of Illinois Presbytery, was read and referred to the Committee on Presbyterial Reports.

The Board of Foreign Missions reported. The report was read, accepted, and referred to the Committee on Missions.

Prof. Sloane stated that he held in his hand the head of a staff which formerly belonged to Mrs. Renwick, the mother of Scotland's last martyr, and which, in the name of William Renwick, of Cohoes Falls, New York, a descendant of a collateral branch of the martyr's family, he presented to Synod. He stated also, that in a letter which he has now in his possession, addressed to Mr. Peter Kinnon, of Troy, Mr. Renwick gives substantially the following account of the relic. "While James Renwick was one day preaching in Pentland Hills, the congregation was dispersed by Claverhouse. In the flight Mrs. Renwick was ridden down by one of the dragoons, and her staff was broken. The next day the head was found by Andrew Laidlaw, a cousin of the martyr, and it has been kept in the family ever since. The uncle of the donor, John Renwick, obtained possession of it in early life; he was a pious man and a staunch adherent of the Covenanters, and lived to the age of 95 years."

Synod thanks the donor of this memento of the honored martyr, and commits it to the care of Prof. Sloane, to be held by him in trust for Synod, until such time as a suitable place of deposit shall be possessed by Synod.

The Committee on Covenanting reported. The report was read, accepted and laid on the table for the present.

Prof. T. Sproull stated to Synod that Alexander Wright, late a licentiate in our church, has made over to him a deed of some property in St. Paul, Minnesota, in trust for Synod. He asks instruction in regard to the particular fund to which it should be appropriated. The matter was referred to the Committee on Finance.

D. McKee stated that Mrs. Selina Scholles, late of Clarinda congregation, had left a bequest of fifty dollars (\$50) for Home Missions, and fifty (50) for Foreign Missions. Mr. McKee was appointed to receive the bequest and pass it to the Treasurers of these funds.

J. C. Smith made a similar statement in relation to a bequest of two hundred and fifty-four dollars (\$254) for Foreign Missions, by Letitia Wright, late of Slippery Rock, &c., congregation. Mr. Smith was appointed to receive the money and pass it to the Treasurer of Foreign Missions.

Synod adjourned with prayer, to meet at 3 P. M.

Same Place, 3 P. M.

Synod met and was constituted with prayer. All the members present, except Park, who soon appeared.

Papers were received. No. 11. Report of Pittsburgh Presbytery, which was read and referred to the Committee on Presbyterian Reports, except so much as relates to Covenanting, which was referred to the committee on that subject, and the item respecting the certificate given to J. R. Newell, which was referred to the Committee on Discipline. No. 12. Report of Ohio Presbytery, which was read and referred to the Committee on Presbyterian Reports, except so much as relates to Covenanting, which was referred to the committee on that subject.

The Central Board of Domestic Missions reported. The report was read, accepted and referred to the Committee on Missions, except so much as relates to the disposal of the mission property in Washington, which was referred to the Committee on Finance.

The Board of Superintendents of the Theological Seminary reported. The report was read, accepted and, together with a petition of some, and a communication from others of the students, was referred to the Committee on the Theological Seminary. So much of the report as relates to the length of the sessions of the Seminary, was laid on the table for the present.

The Committee on the relation of the Sabbath School to the Church, &c., reported. The report was read, accepted, amended, and, after discussion, adopted. It is as follows.

The Committee appointed by the last Synod to report to the present Synod on the relation of the Sabbath school to the family, the church and society, respectfully submit the following view of the subject:

Does the recent institution and rapid growth of the Sabbath school imply any inadequacy in the family, the state and the church to meet the wants of modern society? Have we here a new, fourth great institution, requisite to supplement the former three, and born of the exigencies of the times? Or, is the Sabbath school simply a development—an outflowing in a new direction of the energy of the church? In seeking a brief answer to these inquiries, we hope to obtain some light on the subject referred to us, and reach a few important practical principles in regard to the Sabbath school.

We start out on the basis of the truth, that in man's fallen condition, the church as a remedial institution has to do with the family and the state as well as with individuals. The salvation of souls, it is true, is the church's special work; but as a means to the accomplishment of this end, she must concern herself with the moral relations of families and nations to God, that in the pure atmosphere of God-fearing households and civil communities, she may enjoy the most favorable conditions of success in her work of winning souls to Christ. And as children are an essential element in the family and society, the church, in her remedial work, cannot rightfully overlook their interests, any more than those of men and women. It may be urged, indeed, that the church can care for children indirectly, through the heads of the family and society. Now, if the church could induce every household and commonwealth themselves to provide for their children all the instruction

needed, she might leave them to the care of these institutions and confine her own direct remedial efforts within narrower limits. In a few instances, as in Scotland in former days, and in New England in its early history, the state did so faithfully and efficiently instruct the young that the church did not feel called upon, even when she had the opportunity, to attend to the direct superintendence of this work. But whatever exceptional cases there may have been in the past, the indisputable fact stands forth, that no state to-day is sufficiently regardful of the moral and religious education of its youth. There are portions of the most enlightened lands enveloped in moral darkness and full of the habitations of cruelty. Everywhere from their gloomy abodes is heard the pleading wail

"Of children dying in the night,
Of children crying for the light,
And with no language but a cry."

It fails to pierce the ear of the state. Can the church hear it and not be moved to action? As God's remedial agency, it is her imperative duty to step forward, and so far as lies in her power, provide all the instruction needed by these neglected youth of the commonwealth. "Lo! children are an heritage of the Lord." Let the church acknowledge the truth by following the example of Him who came to seek and save that which was lost, and gathering these little ones to her bosom.

In former ages the church enjoyed but little opportunity for efforts in this particular way. States and communities were so hostile to her that few children outside of her own families could be brought under her influence. But of late in many lands she has enjoyed a freedom of access never known before, while in the exceptional places already referred to, the growing remissness of the state in the moral and religious training of the youth has more cogently enforced the improvement of the opportunity afforded.

Though individual effort led the way, the church at length recognized the importance of availing herself of the opportunity afforded. In doing so she found new means and methods of instruction necessary. She saw that her efforts could not reach the children through their parents. The regular ministrations of the house of prayer, designed mainly for minds comparatively mature, did not meet the wants of the case. The ordinary teachers and officers of the church were too few in number to instruct the millions of children now accessible. On the secular days of the week teachers and scholars could not be brought together. Mere desultory effort proved insufficient. Regularity and system were required. And thus out of the necessities of surrounding circumstances, to which the church should always wisely adapt her efforts, was born the Sabbath school, with its stated sessions, and graded classes, and numerous teachers, not as a rival of the church, but simply as a new channel through which the one perfect remedial institution might convey its blessings for the supply of present human needs. The relation of the Sabbath school to the church, then, is that of a part to the whole, of a member to the entire body. It is a means or method of the church's own agency. Or rather it is the

church herself doing her proper work in one of many ways. From this it follows that the relation of the Sabbath school to society is essentially the same as which the church herself sustains.

It remains to consider briefly the relation of the Sabbath School to families within the church. The family is the integer and means of perpetuation of both the church and the state. The children of the families of the state are thus also the children of the state; and on this fundamental principle of the state's interest in and responsibility for its own youth, rests every system of public education. In like manner the children of the families of the church are the children of the church; and out of her interest in and responsibility for her youth grow necessarily the right and duty of the church to take them under her own inspection and care. The church has always claimed the right, and to some extent and in some way discharged the duty. And at this day, when it is so palpable a fact in many of her families children fail to receive the instruction they need, the duty becomes more urgent. The command is given to the church, "Feed my lambs." The lambs are not fed in some of her families. Her children are all to be taught of the Lord. But in some households the means are not used. For the church to deal with heads of families will not remedy the evil. To say nothing of the carelessness of parents which no discipline can reach, there is frequently incompetency, through lack of intelligence, for the thorough instruction of children, and more frequently a want of capacity, so essentially necessary in a teacher, to communicate what is known to others, in consequence of which the church must seriously suffer unless she takes the instruction of her children into her own hands.

And now, as we have already seen that the church, in her present circumstances, is called to the work of furnishing instruction to the children of families without her pale, and that the conditions of this work render the Sabbath school the most efficient means of its performance, what more reasonable or just conclusion can be reached than this, viz., that every consideration of economy of time, strength, and means, as well as of social influence on the children of strangers, justifies and requires the combination of the church's efforts for these outside youth and for her own children into one complete and harmonious Sabbath school system. Such a combination, while it gives a social and moral power to the church over her mission children, confers also its benefits upon her own youth. The best and wisest Christian parents testify that there is no antagonism between the instructions of the household and those of the Sabbath school. Nay, the households that take the deepest interest in the Sabbath school are the households, almost without exception, in which parental domestic instruction is most faithfully and efficiently imparted. So the congregations that take the most affectionate and watchful care of their mission scholars, welcoming them to intimate intercourse with the children of the church, are invariably the congregations whose youth are most thoroughly trained in the truths of the gospel and in Christian work. Thus the Sabbath school, as our mode of activity for the church's life and power, brings a reflex benefit, as in the mind's exercise of its faculties, to the

church herself and to her families, while, as a channel for the remedial influences of the church, it conveys her blessings in full and timely streams to the family and the state.

From this view of the relation of the Sabbath school to the family, the church and society, may be inferred the following practical points in reference to Sabbath schools:

1. Every congregation should be engaged in Sabbath school work. If, as we have endeavored to show, the Sabbath school is really the church herself doing a part of her proper work in a way that is most effectual in the circumstances, and if, as we fully believe, the circumstances requiring this particular mode of church effort exist to-day both in the country and city, though particularly in the latter, no congregation should be without its Sabbath school. A consideration of the reflex influence of the school upon the congregation, in strengthening between families and individuals the ties of friendship and brotherhood; in furnishing a field for training young men and young women for active service in the church in riper years; and in stimulating every member in the discharge of personal duties and labor for the salvation of others, confirms the inference.

2. The Sabbath school should always be under the immediate direction and control of the officers of the congregation. While it is not necessary nor prudent to have the church's authoritative control of her schools obtrusive and officious, it is both wise and necessary that every congregation, by its officers, should superintend its own appropriate work.

3. While all church members have an interest in Sabbath schools, it is the peculiar duty of pastors and elders to give themselves with diligence and devotion to their furtherance and support.

4. The aim of the Sabbath school, as identical with that of the church—the regeneration and sanctification of souls by the truths of the Bible—should never be lost sight of in its management. The filling of Sabbath school libraries with an inane religio-fictitious literature, in which whatever religion there is, instead of sanctifying the fiction, is perverted by it; the attempt to make the Sabbath school attractive by sensational and frivolous exercises unworthy of the Sabbath and of the church; and the employment of irreligious teachers, are features to be condemned as contrary to the very nature and design of the institution.

5. It is the duty of church courts to encourage the congregations under their care in Sabbath school work. In order to do this and thus secure to all the families of the church as thorough instruction as possible, each session is earnestly recommended to see to it that its care in this work extends to all the children of the congregation without exception.

D. McALLISTER,
J. H. BOGGS,
JAS. WIGGINS,

Committee.

William McKnight had leave of absence from the session of to-morrow.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Saturday, May 28th, 9 A. M.

Synod met and was constituted with prayer. All the members present except Boggs, J. N. Cannon, Henry, McClure, Sharpe, Sloane and Woodburn, who soon appeared.

Synod spent half an hour in devotional exercises.

Minutes read, amended and approved.

Paper No. 13. A communication from Rev. J. Stott was received. The paper was read and referred to the Committee on Discipline.

No. 14. A paper from some persons in Princeton, Ind., referred without reading, to the same committee.

The Presbytery of Iowa had leave to retain its report until Monday.

The Committee on Statistical Blanks reported. The report was accepted and laid on the table for the present.

The Committee on the Endowment Fund reported. The report was read, accepted and referred to the Committee on Finance.

The Board of Church Extension reported. The report was read, accepted and laid on the table for the present. The accompanying report of the Treasurer of the Board was read and referred to the Committee on Finance.

The committee appointed to write to the Rev. J. S. Buck, reported a letter, which was read and ordered to be transmitted. It is as follows :

NEW YORK, May 28th, 1870.

REV. J. S. BUCK :

Our dear Brother—We have heard with deep sorrow of the severe illness, by which you were overtaken, while on your way to meet with us, and compelled to desist from further progress in your journey. It is known to us that years of infirmity and sickness have been appointed to you, and we have heard, too, that in weakness you have sought to carry on the Master's work, and that he has been graciously pleased to own your labors with visible tokens of success. Be assured of our sincere sympathy in your great and prolonged trials, and that we will not cease to commend you to the compassion and sympathy of him who "took our infirmities and bare our sicknesses." He knows your case well, and if he did not see that it was needful for you, he would not lay the burden upon you. The Lord is wise and does all things well, and sends no sorrow or afflictions upon any of his people which they can safely do without. He afflicts not willingly, but for our profit. Be of good courage then, dear brother, and glorify God by patience and hope under all your tribulations. That you may not be wearied nor faint in your mind, consider him that endured the contradiction of sinners against himself, and the wrath of his own Father, and let the consciousness of your own sorrows be swallowed up in the remembrance of his. He will be with you, for he has said, "I will never leave thee, nor forsake thee," no, not even in the valley of the shadow of death.

Gladly would we have had you with us at our present meeting, and have heard from your lips what the Lord hath wrought by your hands in building up Zion. But it was not so to be. It is best for you, for

us, and for the dear people to whom you have been ministering the word of the Lord, and whose claims it was in your heart to lay before the Assembly of the Elders. The Shepherd, who neither slumbers nor sleeps, will take care of you, of them, and of all of us, if we are but willing to accept his proffered protection. Unto the care of this chief and good shepherd we commend you in your weakness and need, praying on your behalf that when he appears, you also may appear with him in glory.

Signed for Synod by the Committee.

S. O. WYLIE, *Ch.*

W. J. GILLESPIE.

R. J. CULBERT.

The committee appointed to examine the records of Philadelphia Presbytery reported, "that they find in said records nothing contrary to the *law* and *order* of the church." The report was accepted and adopted.

The committee to examine the records of Ohio Presbytery reported, "that they find nothing in said records contrary to the *law* and *order* of the church." The report was accepted and adopted.

Synod proceeded to the order of the day—the consideration of the report on Covenanting. Rev. J. Crozier, at the request of Synod, led in prayer for divine direction.

James Wiggins and Andrew Knox, members of the Committee on Covenanting, were invited to seats, as consulting members while the subject of Covenanting is under consideration.

While the subject was under consideration, the rule to meet at 3 P. M. was suspended. Synod adjourned with prayer, to meet on Monday at 9 A. M.

Same Place, Monday, May 30th, 9 A. M.

Synod met and was constituted with prayer. The calling of the roll was, on motion, omitted.

After devotional exercises, the minutes were read, amended and approved.

The committee appointed to examine the records of the Lakes Presbytery reported, "that they find in them nothing contrary to the *law* and *order* of the church." The report was accepted and adopted.

The committee appointed to examine the records of the Iowa Presbytery reported, "that they find in them nothing contrary to the *law* and *order* of the church, except the omission, on p. 94, of the report of the Committee on Discipline." The report was accepted and adopted.

A letter from the Reformed Presbyterian Synod in Ireland, addressed to this Synod, was received, read and referred to the Committee on Foreign Correspondence.

It was stated that Rev. J. Hunter, a member of this court, was about to visit Great Britain, and that he expects to be present at the meeting of our sister Synod in Ireland. It was

Resolved, That Rev. J. Hunter be charged to convey the Christian

and fraternal greetings of this Synod to the Ref. Pres. Synod in Ireland, and that the Clerk furnish a certificate to Mr. Hunter to this effect.

No. 15. The report of Iowa Presbytery was read, received and referred to the Committee on Presbyterial Reports.

The Committee on the Signs of the Times reported. The Causes of Fasting and Thanksgiving were read and laid on the table for the present.

Synod proceeded to the unfinished order of the day—the consideration of the Form of Covenant. While the second section was under consideration Synod adjourned with prayer, to meet at 3 P. M.

Same Place, 3 P. M.

Synod met and was constituted with prayer. All the members present, except J. A. M'Kee, M'Knight and Sterrett, who soon appeared.

An invitation was extended by the Temperance Association in connection with the Second Ref. Pres. Church to the Synod to attend a meeting in this church, to-morrow evening at a quarter to 8 o'clock. The invitation was, on motion, accepted.]

The Committee on National Reform reported. The report was read and laid on the table for the present.

The committee appointed to examine the records of the New York Presbytery reported, "that they find in them nothing contrary to the *law and order* of the church." The report was accepted and adopted.

The committee appointed to examine the records of the Illinois Presbytery reported, that they "find nothing in them contrary to the *law and order* of the church." The report was accepted and adopted.

The Board of Education reported. The report was read, accepted and laid on the table for the present. The accompanying report of the Treasurer of the Board was referred to the Committee on Finance.

The order of the day was resumed—the last paragraph of section second of the Form of Covenant, was recommitted for revision to the chairman of the Committee on Covenanting. The motion on the adoption of the whole report was laid on the table for the present.

Prof. Sloane stated that Rev. Dr. Clark, of Nova Scotia, the delegate to this Synod from the Ref. Pres. Gen. Synod (N. S.), was now present. The hearing of the delegate was made the order of the day for to-morrow morning after devotional exercises. It was

Resolved, That the Travelling Fund Committee be instructed to estimate the per centage of distribution on the assessment of the last report and not on the actual receipts from Presbyteries, and in returning the amounts due to each Presbytery, the committee be instructed to deduct the deficiency of each Presbytery from its share of the fund.

The Committee on Finance reported. The report was read, accepted and laid on the table for the present.

The chairman of the Committee on Covenanting presented amendments to the paragraph recommitted to him, which were adopted.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, Tuesday, May 31st, 9. A. M.

Synod met and was constituted with prayer. All the members present, except Boggs, J. N. Cannon, Culbert, M'Cartney, M'Cracken, M'Glade and Shields, who soon appeared.

After devotional exercises the minutes were read and approved.

The report on Covenanting was, at the suggestion of a member of the committee, returned for correction.

Rev. Dr. Clark, delegate from the Ref. Pres. Gen. Synod (N. S.), addressed the Synod. The Moderator replied, tendering the fraternal greetings of this court to the Synod, which Dr. Clark represents.

The following resolutions were unanimously adopted :

1. That Synod has heard with unusual satisfaction the address of Dr. Clark, and heartily agree with the sentiments expressed by him.

2. That we especially reciprocate the sentiments of his address in reference to the necessity of faithful adherence to our Testimony, and the desire of the Synod he represents to re-unite with us on the known and approved principles of the Reformed Presbyterian Church.

The Committee on the Travelling Fund reported in part. The report was read and recommitted.

The instructions given to the committee yesterday, having been reconsidered, were amended by striking out the words "last report," and inserting the words "statistics of last year."

Paper No. 1, The memorial of the session of the Second Congregation of New York, was taken up. The paper was read and referred to a special committee, to report at the next meeting of Synod. Said committee consists of S. Bowden, J. C. Boyd and T. Smith.

The Committee on Covenanting returned their report with some amendments, which were adopted.

The rule requiring adjournment at 12, was suspended.

The report of the Committee on Covenanting was unanimously adopted. The Form of Covenant was sent down in overture to the Presbyteries and Sessions, with instructions to vote yea or nay. Presbyteries were also directed to transmit to Synod the votes of Sessions.

Synod adjourned with prayer, to meet at 3 P. M.

Same Place. 3 P. M.

Synod met and was constituted with prayer. All the members present, except Bovard, Crothers, Mahaffey and Steele, who soon appeared.

The committee appointed to examine the records of the Rochester Presbytery reported, that they "find in them nothing contrary to the law and order of the church, except that some of the pages are not numbered, and also, in two cases, there is no mention made of Presbytery's adjourning with prayer." The report was accepted and adopted.

The committee appointed to examine the records of the Pittsburgh Presbytery reported, that they "find in them nothing contrary to the law and order of the church, except that on page 224, the officers of Presbytery were elected before the roll was called or the members were ascertained." The report was accepted and adopted.

The Committee on the Travelling Fund re-reported. The report was accepted and adopted. It is as follows :

The Committee on Travelling Fund beg leave to report, that we have estimated the distribution of the fund placed in our hands, on the basis of the statistical report of last Synod. The per centage is 77 $\frac{1}{2}$ %, and acting according to the instructions given to the committee by Synod, we have to report the following: Total amount paid, \$2,034.97. Total expenses, \$3,205.43, of which we have made the following apportionment :

Presbyteries.	Apportionment.	Amount paid.	Deficiency.	Expenses.	Amount at 77 $\frac{1}{2}$ %.	Less Deficiency.
New York, -	\$658.80	\$651.30	\$ 7.50	\$233.04	\$179.67	\$172.17
Philadelphia,	197.10	166.67	30.43	42.20	32.58	2.10
Rochester, -	129.30	127.40	1.90	202.53	156.15	154.25
Lakes, - -	200.10	205.60	5.50	474.70	365.92	371.49
Pittsburgh, -	549.10	361.25	207.85	572.45	411.83	233.51
Ohio, - - -	153.90	144.70	9.20	166.40	123.29	119.09
Illinois, - -	274.80	205.90	68.90	574.40	442.86	373.96
Iowa, - - -	239.50	172.15	117.54	939.71	724.51	607.16
Total, -	\$2,472.60	\$2,034.97	\$448.82	\$3,205.43	\$2,471.86	\$2,033.73

It will be observed that the ratio of distribution is not so great as it was last year, owing to two causes. First. There is a much larger delegation on the floor of Synod from some of the western Presbyteries, than at last meeting. Second. Several Presbyteries have failed to make up their quota of this fund.

We, therefore, recommend that the Presbyteries that are deficient see to it that all the congregations under their care furnish their proportion to this fund at the already established rate of 30 cents per member.

All of which is respectfully submitted,

R. B. CANNON, *Chairman.*

Synod adjourned with prayer, to meet to-morrow, at 9 A. M.

Same Place, Wednesday, June 1st, 9 A. M.

Synod met and was constituted with prayer. All the members present, except J. Brown, Coulter, Crothers, Culbert, Frazer, J. George, A. W. Johnston, Patterson, Sharpe, J. C. Smith, R. D. Sproull and A. Stevenson, who soon appeared. Synod dispensed with devotional exercises. The minutes were read, amended and approved.

The members of the Committee on Covenanting who are in this Synod, were appointed a committee to report the order of exercises for the renewal of the Covenant.

The Committee on the Theological Seminary reported. The report was read, accepted, amended and adopted. It is as follows :

REPORT OF THE COMMITTEE ON THE THEOLOGICAL SEMINARY.

The Committee on the Theological Seminary report, that we have examined the Report of the Board of Superintendents, and find from it that the Seminary has been conducted with care and diligence on

the part of the Professors, and that the students have made commendable progress and improvement. That this very important institution of the church may be rendered still more efficient, we recommend to Synod the adoption of the following suggestions :

1st. That the length of the session be extended to seven months, commencing on the second Tuesday of September and closing on the first Tuesday of April.

2d. That students be required to attend the Seminary during three sessions before receiving licensure, and that they return and spend another session after they are licensed to preach.

3d. That Synod require of students the completion of their literary course before entering the Seminary, and that the Board and Presbyteries be directed to make no allowance for time spent in the Seminary previous to the completion of their literary studies.

4th. That the Board be directed to certify students only for the length of time which they are present each session.

5th. In reference to the petition of the students asking the removal of Turretin, we judge it inexpedient to make any change.

6th. That prompt measures be adopted to secure the means to pay the deficit in the Professors' salaries, and to prevent the occurrence of such deficiency in the future.

Respectfully submitted, J. M. McDONALD, *Chairman.*

REPORT OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The Seminary commenced its session at the usual time, the first Tuesday of November, and closed on the fourth Tuesday of March. The number of students in attendance during the session was seventeen; one or two more than at any previous session. Their names and class status are as follows: *First Year*—John F. Crozier, William O. Sproull, John C. Taylor, John F. Quarles, George E. Stewart. *Second Year*—Patterson P. Boyd, James P. Hill, Samuel J. Crow, David G. Thompson. *Third Year*—Daniel C. Martin, Thomas P. Robb, Thos. C. Sproull, David McFall, William McFarland. *Fourth Year*—Samuel R. Galbraith, R. J. George, John Hood. Mr. Quarles entered December 10th, and Mr. Crow 1st of January. Mr. Crozier was unable to give attendance upon the recitations during the larger part of the session, because of ill health. Mr. Henry Easson was in attendance for a few weeks before the close of the session.

It might be well for Synod to enjoin upon students the necessity of being present at the opening of the session, and to instruct the Board to certify only for the time spent in the Seminary, if not to withhold certificates altogether, except in cases when it is made to appear that the absence was unavoidable. The evil is assuming such a shape that it requires measures for correction.

Specimens in sermonizing were presented before the Board by all the students, with the exception of Mr. Stewart, who was reported by the Professors as compelled to leave on account of previous engagements, two weeks before the close of the session. They were examined by the Professors in the presence of the Board on the several sub-

jects of study during the session, with results that gave promise on the part of the young men, of ability and usefulness in the office and work of the ministry, and that evidenced diligence and care on the part of their teachers.

The Board feel it to be their duty to call the attention of Synod to the fact that young men in a good many instances intermit their literary studies for the purpose of spending the winter in the Seminary, returning to college in the spring and entering their class, thus losing five or six months of the college session. They are losers hereby in literary culture and attainment, and to this extent abridge their qualification for the ministry. We are unanimously of the opinion that Synod should interpose its authority to correct this growing evil, and require, in all ordinary cases, the completion of the college curriculum before matriculation in the Seminary. There is less reason for haste now in pressing young men forward to the ministry, as the demand for ministers in our own church at the present time is not largely in excess of the supply. It is, perhaps, well that it should be so, for where it is otherwise, there is always a temptation in the direction of imperfect literary and theological training for the high office of preaching the Word.

Learning from the statement of the Treasurer that there would likely be a heavy deficit at the close of the fiscal year, the Board prepared and had published a circular laying the matter before the church, and urging the claims of the Seminary to the liberal support of the people.

Synod remitted to us the question of lengthening the sessions of the Seminary, and of considering how it may be done for the best advantage of the interests of the institution. We find upon inquiry that a session of seven or eight months duration is the established order in nearly all the Presbyterian Seminaries in the country, and that the tendency has been to lengthen, and not to shorten, the period of the session. We recommend, therefore, to Synod for its approval the following plan:

1. That the session, instead of commencing on the first Tuesday in November, and closing the fourth Tuesday in March, shall commence on the Tuesday preceding the second Wednesday in September, and close on the first Tuesday in May.

2. That attendance during the sessions be considered a full course in the Seminary—this to apply to students entering the Seminary from this time.

3. That students who desire to do so, shall be allowed to spend a fourth session in the Seminary.

Two vacancies occur in the Board of Superintendents by the expiration of the term for which D. McAllister and W. T. Miller were elected.

A petition in regard to the use of Turretin, signed by ten students, is herewith laid before Synod.

D. McALLISTER, *Secretary.*

S. O. WYLIE, *Chairman.*

The special Committee on Secret Orders reported. The report was read, accepted, amended and adopted. It is as follows :

REPORT OF THE SPECIAL COMMITTEE ON SECRET ORDERS.

The Committee to whom was referred the consideration of Secret Orders respectfully report :

WHEREAS, Secret Orders are institutions avowedly setting before themselves ends of no mere temporary character, but permanent as those of the church and the state ; and

WHEREAS, Their boasted efforts of friendship and beneficence are designed not for the benefit of all men, nor for the aid of society and the church in their work, but for the advancement of the orders themselves as rivals of the church and state ; and

WHEREAS, The social relations formed by membership in these orders must therefore be artificial and false, and the performance of the duties imposed by their obligations an injustice to all outside, including the families of members ; and

WHEREAS, Secrecy, which is an essential feature of these orders, however justifiable in exceptional circumstances, is in all ordinary cases needless, opposed to candor, unworthy of a benevolent enterprise, and unscriptural ; and

WHEREAS, These orders become to many of the members a church and their ritual and services virtually a religion, and thus not only tend, as proved by fact, to keep men from uniting with the church, but also induce professing Christians to abandon her ; and

WHEREAS, In many of these orders the members are bound together by oaths, horrible in themselves, and administered by no civil or ecclesiastical authority, and may thus become ready instruments in the hands of designing leaders for the overthrow of our civil and religious liberties ; therefore,

Resolved, 1. That we emphatically condemn all these orders as wrong in principle and necessarily injurious in their operation.

2. That it is as much the duty of the church to prohibit the connection of her members with these orders as to forbid their participation in systems of rebellion or oppression.

3. That in view of the advocacy of Secret Orders by influential papers, and even by respected Christian men and ministers, we pledge ourselves to labor for the thorough agitation of the subject, believing that a clearer understanding of their character and influence will lead to the withdrawal of their most effective support.

4. That a committee be appointed to lay these resolutions before the Convention to meet in Cincinnati on the 9th inst.

D. McALLISTER,
J. ARMOUR,
C. E. TEMPLE,
Committee.

The committee, under the last resolution, consists of Dr. Stevenson, Revs. A. M. Milligan, H. H. George, D. S. Faris and Dr. McDonald.

The Committee on Presbyterian Reports reported. The report was read and accepted. While the motion for its adoption was pending, the rule to adjourn to 3 P. M., was suspended, and recess was taken until 2 P. M.

Same Place, 2 P. M.

After recess Synod came to order. The calling of the roll was omitted. The minutes were read and approved.

The consideration of the report of the Committee on Presbyterian Reports was resumed. After some amendments were made, the report was recommitted for revision.

The Committee on Missions reported. The report was read, accepted, amended and adopted. It is as follows :

The Committee on Missions would respectfully report :

That they have carefully examined the reports of the Boards of Home and Foreign Mission ; and also the other communications referred to the committee. These reports present a clear exhibit of the Home and Foreign missionary work under the care of Synod, bear testimony to the fidelity and efficiency of the respective Boards, and show a growing interest of the church in this department of the Redeemer's work.

The committee would make the following recommendations :

1. That these reports of the Boards of Missions be published with the minutes of Synod, and that the cause of both home and foreign missions be earnestly commended to the prayers and liberality of the church.
2. That the plan proposed by the Board for co-operation with the Irish Synod in the foreign mission be approved, and such steps taken by the Board as will promote the harmonious working of the missionaries of both Synods in this field of labor.
3. That the Freedman's and Northwest Missions, under the Central Board, be combined under the name of "Domestic Missions."
4. That the Central Board of Missions revive the Sabbath school in Washington and place it under the charge of suitable teachers ; and that measures be taken to explore the South and establish a mission among that large class that have been recently liberated from bondage and made accessible to missionary efforts.
5. That in case the Rev. Mr. Buck is not so far restored to health as to return to Elliot, the Central Board select and send forth an ordained minister to labor in that congregation.
6. That the Central Board be directed, when the funds warrant, to send out an agent to explore Colorado and the Pacific coast, for the purpose of establishing a mission in that region.
7. That while we feel a deep interest in the children of Abraham, and earnestly urge their claims upon the church, yet we do not see our way clear for making any recommendation in regard to the communication from "the Society for promoting Christianity among the Jews."

All which is respectfully submitted.

J. R. THOMPSON, *Chairman of Committee.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

In presenting to Synod the annual statement of the progress of the Syrian Mission during the past year, and of its present condition, the Board would first of all acknowledge with gratitude to God the continuance of his special favor and kindness. It is a noteworthy fact, that during the fourteen years

of its existence, the mission has not been reduced in a single instance by death, nor weakened by the forced withdrawal of any of its members by disease or other cause. Those who went forth at the organization of the mission, and at a later day, remain until this present time, and are laboring with unabated zeal and energy, and with an efficiency increased by the preparation acquired by many years of experience. A chief ground of discouragement in the Foreign Mission work is the possible, if not probable, removal of missionaries by death, or their disqualification by sickness, for labor, just at the time when they become fully equipped and furnished for their work. Through the favor of the Most High no such calamity has befallen our mission. The past year, even more than the preceding one, has been marked by the general good health of the missionaries. There has been no interruption of their work in consequence of sickness or from any other cause.

We congratulate Synod on our ability to make a highly satisfactory financial exhibit for the fiscal year ending March 31st, instead of April 20th, as heretofore. The total receipts of the mission, as on the Treasurer's books, are eight thousand four hundred and fifty-three dollars and forty-two cents (\$8,453.42), in which sum is included a legacy of one thousand dollars (\$1,000) from the estate of James Wright, Logan county, Ohio, leaving an income from ordinary resources of seven thousand four hundred and fifty-three dollars and forty-two cents (\$7,453.42). The disbursements during the same period have been six thousand eight hundred and ninety-eight dollars and seventy-eight cents (\$6,898.78). In this sum are included four thousand one hundred and eighty-eight dollars and twenty-nine cents (\$4,188.29) for salary of missionaries, the balance, two thousand seven hundred and ten dollars and forty-nine cents (\$2,710.49) placed to the account of general mission expense, including wages of teachers, cost of boarding school, purchase of medicines and whatever else relates to the running of the mission. The balance in treasury March 31st, was four thousand and sixty-four dollars and twenty-eight cents (\$4,064.28). The expenses of the mission for the year have been something short of the estimate, owing mainly to four causes: (1.) The boarding school has not been full. (2.) There have been fewer schools in the mountains for part of the season, and it has been found impossible to procure a competent assistant to Miss Crawford in the girl's school. (3.) The station at Kilis has not been occupied. (4.) The heavy decline in the premium on gold. We add in this connection, that in view of the condition of the treasury at the date of our last report, we felt it to be our duty to urge upon the missionaries the necessity of retrenching, to the fullest extent that could be done, without seriously crippling any existing arm of the mission.

We make known to Synod with feelings of profound regret and sorrow, the sudden death of Mr. Thos. Lyde, of London. He fell from the platform of a railroad station, and was crushed by a train entering the depot. Mr. Lyde was a Christian gentleman of great excellence of character, a member of the Episcopal Church in England, and an earnest friend and supporter of our mission in Latakiah. Learning from a slip of paper written in pencil, that his brother, who died in Egypt, after laboring for some time among the Nusariyeh, purposed to provide an annuity of sixty pounds for their religious instruction, he has voluntarily remitted that amount every year to our mission, and in addition, has on several occasions made other generous contributions. His death is every way a loss to the mission. This source of pecuniary supply has been exhausted, and the Lord, whose dispensation it is, calls upon us for larger sacrifices in order to meet the lack in this direction.

The same general system of operation has been pursued during the past year as in former years. The great fact accomplished—the great result achieved—is

that the gospel is preached in the dark places of the earth, and those heretofore ignorant of the way of life are reading in their own tongue the wonderful works of God. The ordinance of preaching, with such accompanying devotional exercises as we observe at home, is regularly dispensed by Mr. Beattie on the Lord's day in the chapel of the mission building in Latakiah. A second service is conducted in the afternoon somewhat on the plan of our fellowship meeting, including prayer, praise, reading the Scriptures and catechising. The morning and afternoon services are conducted in Arabic, and during the interval a service is conducted in English. The sacrament of baptism was dispensed in three instances during the course of the year, the subjects being the children of those who themselves but lately were enrolled by baptism in the visible church. Five of the native population have applied for admission into the church, but it has been thought best to defer compliance with the request, until longer time shall attest more fully the sincerity of the applicants and their worthiness of the sacred privileges after which they are seeking.

The ordinary attendance upon the Sabbath service in Latakiah is from thirty to forty persons.

The boarding school, which has capacity for accommodating about forty pupils was regularly opened in autumn of last year. Only partial success attended the effort to secure the full complement of resident pupils from the mountain tribes. Sixteen names were entered upon the list, but at no one time was all this number present. A wild and roving people are impatient of restraint, and it requires time to reconcile them to the confinement and discipline incident to the boarding school. The girls' department is beset with obstacles greater even than those which surround that of the boys'. An obstinate prejudice against female education exists among all classes, and with the Nusariyeh it amounts to positive hostility. It is part of the Fellaheen faith that women have no souls, and naturally enough, they consider all efforts looking to their intellectual and religious instruction not merely uncalled for, but from the necessity of the case, void and of no effect. In dealing with this question, much faith, patience and earnest prayer to God, who has the hearts of all men in his hand, are necessary, and in the meanwhile, the best mode of reaching the female portion of this wild but noble people, is engaging the serious attention of the missionaries. The discouragement of present failure in regard to the Fellaheen families is largely offsetted by success in other directions. The girls' school in Latakiah under the superintendence of Miss Crawford is encouragingly patronized by the various Christian sects, Greeks, Armenians and Maronites. As many as fifty-three girls have been under direction and training, and the number would have been increased, had it been in her power to have attended to more, or to have procured a competent assistant. The boys' department, under the direction of Bashara, has been well attended, and both by boys and girls there has been satisfactory proficiency in the acquisition of knowledge. The branches of study are reading, writing, arithmetic, grammar, &c. There is regular instruction in biblical knowledge, and such formulas of faith as Brown's and the Shorter Catechism are committed to memory, while the more advanced classes are instructed in regard to the Christian evidences and collateral subjects. The schools in the mountains and outlying districts, owing to the difficulty of securing competent teachers, have not been so successful as during the previous year. For the reason referred to, it has been found necessary to suspend for a time some of these schools, to the great regret both of the missionaries and the people in whose interests they are conducted. In the meanwhile an earnest effort is making to obtain teachers, and in the event of success, the schools will be re-opened, beside additional ones in response to applications from other places. These

schools are a valuable arm of the mission, not only as they are an agency for the diffusion of light among the children, but as they open the door for the entering of the gospel among the parents. Mr. Beattie, in addition to visiting and inspecting the schools, has travelled extensively through the district inhabited by the Fellaheen, preaching the word in the towns and villages, and has been generally received with kindness.

Mr. Dodds continues to labor in Aleppo among the Arabic-speaking part of the population with characteristic zeal and energy. Aleppo has never rewarded missionary effort with any very considerable results, nor is there any immediate promise that it will do so now. There, as in many other parts, the messengers of Christ go forth mourning to sow their precious seed. Complete success is a question of time, preceded by a season of preparation longer or shorter as may seem best to the sovereignty of God, and to be waited for in patient and confident hope. During the year two services have been regularly ministered on the Sabbath—catechising and Bible-class instruction in the morning and preaching in the afternoon. The regular attendance upon the preaching of the word continues as heretofore, numerically small, not exceeding ordinarily more than fifteen persons. The girls' school, owing partly to the want of suitable female assistance, and partly to the requirement of a small compensation, is not so large as formerly, while the boys' school remains about the same. In all there are about forty children under instruction. The course of training is essentially the same as in Latakiyeh, care being taken to give as much prominence as possible to the religious element. The school in Idlib, under the superintendence of Isa, a native helper, and spoken of as a Christian man of great excellence, has been kept in operation throughout the year, and on the Sabbath special religious instruction is given to all who are willing to avail themselves of it. The school is not so large as at the date of our last report, in consequence partly of the constrained absence of Isa for a portion of the season, but mainly the prevalence of an epidemic fever among the children, forcing the withdrawal of some and preventing the accession of others. A favorable indication in Idlib, and which looks as if the Spirit of God was working in the hearts of some, is that several of the scholars and others resort regularly during the week to the house of Isa for Bible-reading, exhortation and prayer. Mr. Dodds visits Idlib as frequently as he can, but the want of a servant of Christ to preach in his own blessed name repentance and remission of sins, steadily on the Sabbath and on other occasions, is severely felt, and must be of course a serious drawback to the progress of the work in this interesting station. The attendance upon the school is about twenty-five, though from local causes it is liable to vary. The sacrament of the Lord's supper was dispensed by Mr. Dodds in Idlib in the month of June. Two persons were received, upon profession, into the communion of the church; one of whom shortly afterwards fell sick and died, testifying to the excellence of the true grace of God wherein we stand, and rejoicing in hope of receiving the crown of everlasting life.

Mr. Dodds has not availed himself of the permission given by last Synod to enter formally upon mission-work in Killis. The chief reason for this was the failure to secure a native helper whose competency would give promise of success. For the present, Killis remains as it was a year ago, but the intention is to occupy it as soon as the force requisite for doing so can be organized.

In looking over the field of our operation in Syria during the past year, we are not able to present the visible fruits of a large present success, any more than can be done at home. We cannot say, however, that our labor has been in vain in the Lord. Something undoubtedly has been gained, and something too, commensurate with the effort expended. The gospel has been preached

and the way of salvation made known in one way and another in the sight of hundreds, if not thousands, who would not otherwise have heard of its precious, life-giving message. Children born of parents, who till lately were without God and Christ in the world, have been consecrated in baptism to the service and glory of the adored and adorable Trinity. The Lord's death has been shown forth in the use of his own divinely-instituted symbols of bread and wine, to the quickening, strengthening and rejoicing of souls. Some new names have been added to the roll of the Redeemer's followers, and into the hands of many have been put that pure and holy word, which is able to make sinners wise unto salvation. The seed has been and still is being sown; the reaping time will come in due season, if we weary not in well-doing.

Synod referred to us for action, a proposal from a commission of the Reformed Presbyterian Synod in Ireland for co-operation with us in cultivating the mission-field in Syria. We found it impracticable to propose any arrangement as a basis of united and common effort, and therefore referred the matter to our missionaries, as better qualified by their knowledge of all the facts, to perfect an arrangement, than we could be, and apprised our brethren in Ireland of what we had done. There has been a correspondence on the subject, and the present expectation is that a missionary will be sent from Ireland to Latakiah, where there is ample work for one or more additional laborers, to co-operate with our mission, but dependent upon his own Synod for support, and responsible directly and only to them. We can see no reason why this plan, if initiated and prudently carried out, may not work advantageously for both Synods, and in the interest of the needy and perishing multitudes in Syria.

In addition to his *ordinary* labor in preaching and superintending the mission, Mr. Dodds has availed himself of the agency of the press for disseminating truth. He has translated into the Arabic language the reply of the two General Assemblies in this country to the Pope's Encyclical, and had it printed in the press of the American Board in Beyrout. He anticipates valuable results from its circulation. He has also completed a translation of the Shorter Catechism, and sent it to Egypt for publication in the press of the United Presbyterian Board. He contemplates further work in the way of translation, if the time for doing so can be commanded without damaging other necessary interests.

We append an approximate estimate of the pecuniary requirements of the mission for the current year :

Salaries of missionaries,	\$3,400 00
Rent for school room and chapel at Aleppo,.....	80 00
" " at Idlib,.....	50 00
Teachers' wages at Aleppo,.....	260 00
" " Idlib,.....	200 00
" " Latakiah,.....	1,320 00
Rent, &c., of school buildings among the Fellahs,.....	350 00
Boarding school, if full (40 boarders),.....	2,000 00
Books, including Scripture for distribution,.....	300 00
Miscellaneous,	200 00
Medicines,	600 00
	<hr/>
	\$8,760 00

To meet this, we have from

Medical department, probably,.....	\$500 00	
Rent of mission building,.....	100 00	
Tuition fees, sale of books, &c.,.....	100 00	700 00
		<hr/>
		\$8,060 00
Add 25 per cent. premium on gold and cost of exchange,.....		2,015 00
		<hr/>
		\$10,075 00
Less balance in treasury,.....		4,064 28
		<hr/>

Amount to be raised at home,..... \$6,010 72

We would further say for the information of Synod and of the church, that beside a small amount of permanent investment, the income on which alone is available, we have in available assets a \$1,000 Allegheny Co. bond, worth say \$750, and one \$500 U. S. 5-20 bond, both which have heretofore been reported to Synod.

SAMUEL O. WYLIE, *Chn.*

T. P. STEVENSON, *Sec.*

THE CENTRAL BOARD OF DOMESTIC MISSIONS

Respectfully report, that up to January last the work among the freed people at Washington, D. C., was steadily prosecuted with marked evidences of progress; the day-schools were filled to overflowing, the Sabbath-school well attended, and much interest manifested by all the pupils. So far as could be learned from the Superintendent's reports, at no past period in the history of the mission were the results more satisfactory, or the success of the mission more clearly apparent. During the summer vacation Mr. J. F. Quarles, a colored student, was employed in teaching and visiting. His statements to the Board were of the most favorable character. All of those engaged in the work believed that but one thing was needed to make the mission a complete success; this was a house of worship. It was, however, evident that the church was not disposed to spend any more money at this point. The money required for salaries came in so slowly, notwithstanding the efforts made, that the Board was continually in debt to its treasurer. In January it was clear that the work could no longer be continued without borrowing, and the Board thought best to withdraw the teachers and dispose of the property as soon as possible. A part of the original property held by the Board was sold for \$650. There remain unsold of this 53 by 80 feet, which, together with the dwelling until recently occupied by the Superintendent, have been placed in the hands of Mr. John M. Taggart, to be disposed of to the best advantage. It is needless to state that the discontinuance of this mission has been to the Board a most unpleasant duty, but there was no other safe course to adopt. All feel that our church should have a mission among these people, nor is it by any means the intention of the Board to relinquish this work, but if the means will be furnished, a suitable person will be sent out to explore the South, and report what appear to be the most favorable points for locating missions, to be occupied as soon as practicable. There are now in the Seminary a talented colored student and six at Northwood, all pledged to labor under the auspices of our church, and looking anxiously forward to the time when they can preach the gospel to their own people; and here, it may be stated, is an outlet for the liberality of our members, worthy of their earnest attention, viz., the support of these young men, and others that may be found, until their education has been completed. In this connection the Board re-

commend, that the distinction, heretofore made between this mission and those in the West, be abolished, and all combined under the name of "Domestic Missions." The Board ask from Synod instructions with reference to the South, for it is surely not the intention of the church to abandon this field.

Northwest Mission.—At Elliot, Minn., Rev. J. S. Buck, notwithstanding the very feeble state of his health, has been laboring assiduously, both in the pulpit and from house to house, doing the work of an evangelist. The congregation is growing slowly and steadily, and is about to petition for the moderation of a call. So far 22 persons have signed the petition, and others are expected to do so as soon as presented to them.

Mr. D. C. Faris has been preaching regularly since last June at Round Prairie and Lake Reno, Minn. At the latter place a congregation of 33 members was organized in November, and they expect to have their house of worship completed during this summer. As much delay and annoyance have hitherto been experienced in getting congregations organized, the Board suggest, that Synod adopt some method by which this can in the future be more readily effected. In June, application was made for preaching by 8 persons at Sylvania, Dade Co., Mo., they proposing to pay \$75 towards the expense. Some time after his return from Ireland, Rev. James Wallace accepted the appointment and preached there eleven Sabbaths. He gave so favorable a report of the place, that he has been re appointed, and expects to return after the meeting of Synod. Recently Miss A. A. Boyd, in behalf of herself and six families residing in the vicinity of Kingsville, Johnson Co., Mo., applied for preaching, agreeing to contribute all they could. To this place Mr. T. C. Sproull, licentiate, was appointed. Rev. Josiah Dodds preached three Sabbaths at North Jackson, Jackson Co., Kansas, and reports, that there is a very fair prospect of building up a congregation there. There are various places in the West and Southwest, to which our members are emigrating, that by careful attention would eventually become self-sustaining congregations. Hordes of Asiatics are covering the shores of the Pacific. The rail roads are crowded with emigrants from Europe and the Eastern States for the fertile plains of the great West. From all quarters of this vast country the cry is: "Come over and help us." We need means, we need devoted, self-denying men, which the church can furnish, if she will. With her, as with the individual, growth depends largely on activity. Never has there appeared a wider scope for Christian labor. The Board seek direction from Synod, with reference to California, Oregon, and other points on the Pacific border, and believe the church will fully sustain every well directed effort that may be made.

WILLIAM WILLS, Sec.

ALLEGHENY, PA., May 9th, 1870.

It was stated that Rev. R. Hutcheson, a member of this court, who is now unemployed, is desirous of engaging in the work of evangelization among the Jews. The statement was referred to the Central Board of Domestic Missions, with instructions to take this matter into consideration at their earliest convenience.

The Committee on Covenanting reported in reference to arrangements for entering into covenant. The report was read, accepted, amended and adopted. It is as follows:

The Committee on Arrangements for Covenanting report,

1. That Synod, if the way be clear, engage in taking the covenant on Saturday after the day on which it meets in May of 1871.

2. That the sacrament of the Lord's Supper be dispensed on the following Sabbath, and the Friday preceding be observed as a day of fasting.

3. That a committee be appointed to arrange the order of proceeding in covenanting, and to assign to suitable persons the parts of this work and of the communion, and publish the arrangement in the *Reformed Presbyterian and Covenanter* in connection with the minutes of Synod.

4. That all office-bearers in the church present at the meeting, be allowed, if they wish, to join with Synod in taking the covenant.

5. That Sessions and Presbyteries take early action on the bond, and that Clerks of Presbyteries remit to the Clerk of Synod the results of their action, that he may have them in readiness for immediate action in Synod.

S. O. WYLIE, *Chairman.*

The present Committee on Covenanting was appointed under the third paragraph.

Walter T. Miller was authorized to have printed 500 copies of the amended "Confession of Sins and Form of Covenant," and to draw upon Synod's Treasurer for the expense of printing the Covenant and Rules of Procedure.

The Committee on Presbyterial Reports re-reported. The report was amended and adopted. It is as follows:

REPORT OF COMMITTEE ON PRESBYTERIAL REPORTS.

The reports of eight Presbyteries with their statistics have been put into our hands. From these we have gathered the following summary:

There are eighty-six ministers and eighty-six congregations—sixteen without pastors, ten of them ready for settlement. There are eleven unsettled ministers and nine licentiates, but five of these are students of the third year, and two have accepted calls, and of the eleven ministers, only four or five, either from age, occupation or other circumstances, are looking for a settlement, so that the demand for pastors is considerably in excess of the supply.

The missionary stations are as follows: West Galway, Fayston, Ballibay, New York City, Lochiel, Toronto, Decatur, Bear Run and Centreville.

The tables show a membership of 8,204, with 1,957 Sabbath scholars, and an increase of more than 708 members throughout the church during the year.

The contributions are as follows:

Foreign Mission,.....	\$ 6,109 75
Home Mission,.....	3,900 92
Freedman's Mission,.....	2,296 56
National Reform,.....	1,013 93
Theological Seminary,.....	3,073 81
Church Building,.....	27,512 09
Education Fund,.....	695 44
Pastors' Salary,.....	55,705 10
All other objects,.....	39,208 13

Sum total, about,..... \$140,000 00

A complete condensed statistical table has been prepared and is herewith presented. From this it will be discovered that there is a large increase in the contributions of the past year, considerably more, we believe, than any former year.

The Presbyteries speak with encouragement of the awaking of the people within their bounds, on the great movement of National Reform. Multitudes hitherto indifferent, not to say actually hostile, to this measure, are coming up to the help of the Lord—to the help of the Lord against the mighty.

They also express a general and earnest desire to proceed with the work of covenanting, which has been so heartily, unanimously, and we may say, propitiously inaugurated at this meeting.

There is a steady and increasing tide of our religious population moving toward the great West. The call for help throughout these vast regions is becoming louder every year, and the church is by no means able to do her great work there from want of means and laborers. Thanking God for what he has done for us, let us pray for the laborers and provide the means to carry to them a pure gospel.

Your committee recommend the following distribution of laborers for the coming year :

New York Presbytery—J. M. Johnston, June, July, August, September and October. McFall, June and July. McFarland, August. Hood, October, November, December, January, February and March. D. B. Willson, September, October, April and May. R. Z. Willson.

Rochester Presbytery—M. Wilkin, June. McFarland, July. McFall, August. J. M. Johnston, November and December. D. Scott.

Philadelphia Presbytery—D. B. Willson, June and November till March inclusive. Hood, September.

Pittsburgh Presbytery—Robb, June and first and second Sabbaths July. Hood, July and August. D. B. Willson, July and August. J. McAuley, June, July, August and September. J. M. Johnston, December and January. J. Crozier, entire time except December and January. Jno. Wallace, N. R. Johnston, T. M. Elder.

Lakes Presbytery—Robb, second and third Sabbaths, July. Martin, August. M. Wilkin, September. J. Crozier, December and January. J. M. Johnston, February and March. J. McAuley, October and November.

Illinois Presbytery—Hood, June. Martin, July. M. Wilkin, January, February and March. J. M. Johnston, April. James Wallace.

Iowa Presbytery—Robb, August. M. Wilkin, October, November and December. J. M. Johnston, May. Martin, June. R. B. Cannon, D. D., J. Neill, R. Hutcheson.

Your committee recommend :

1st. That the reports of the Presbyteries be published, and also the statistical tables accompanied with the condensed form herewith submitted.

2. That Clerks of Presbyteries be directed to have their statistical tables prepared before coming to Synod.

Respectfully submitted.

J. L. McCARTNEY, *Chn. Committee.*

NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report:

That they have held two regular and two *pro re nata* meetings since your last meeting, all of which were characterized by unanimity and pleasant Christian fellowship.

We have 18 ministerial members, all in pastoral charges except Prof. Sloane in the Seminary, Rev. R. Z. Willson in the N. Y. City Mission, and James Beaty, missionary in Syria. Rev. J. M. Faria was ordained and installed pastor of Topsham congregation Sept. 1st, 1869, and Rev. D. Gregg in Third N. Y. congregation on Feb. 23d, 1870.

We have two vacant congregations, West Hebron and Fourth N. Y., the latter organized within the year. A call has been moderated in the congregation in favor of Rev. James Kennedy, of Ireland, and forwarded for presentation.

As to our spiritual growth and activity, we have nothing unusual to record. While longing for a more copious outpouring of the Spirit, for his revival and spiritual life, we are not left comfortless. Especially do we behold with pleasure the open ear for the cardinal truths of our testimony, and the many strong advocates, called forth in the gracious providence of God to contend for the crown-rights of our Lord Jesus Christ and his truth, as the great chart and leavener of society. And we recognize with gratitude the fact, that this nation is compelled in various forms to discuss and decide important questions lying closely connected with National Reform.

In these discussions we behold only the truthfulness of our position in regard to civil government, and are encouraged to hope by these auspicious providences that a brighter day soon awaits our honored testimony.

We ask for the services of two licentiates during the ensuing year.

We herewith submit our statistical report.

Respectfully submitted,

J. O. BAYLES, *Clerk.*

PHILADELPHIA PRESBYTERY.

The Presbytery of Philadelphia would respectfully report:

Since last meeting of Synod we have held two regular meetings. Our congregations are growing in numbers, quite considerable accessions having been received since last meeting of Synod. Our only vacant congregation is Conococheague, which has been liberally supplied with preaching during the past year. The days of fasting and thanksgiving have been observed, and the several schemes of the church have been sustained with commendable liberality.

We do earnestly urge upon Synod to follow the steps already taken, with a view to public social covenanting, with such measures as may be necessary to secure the consummation of this work at the earliest time possible.

We append our statistical report.

Respectfully submitted,

R. J. SHARPE, *Clerk.*

ROCHESTER PRESBYTERY.

The Rochester Presbytery respectfully report:

Since our last report we have held two regular meetings, both of which were characterized by entire unanimity and evident brotherly love. At our last meeting we united in the celebration of the sacrament of the Lord's Supper with much satisfaction and, we trust, spiritual profit. The days of fasting and thanksgiving, appointed by Synod's committee, have been kept, and the ordinances of religion are well attended in our several congregations.

We have six constituent members. Two of these are without pastoral charge. Seven congregations are under our care. Four of these have settled pastors, two are ripe for settlement, and in one of these a call has been made upon one of the licentiates under your care. We expect that arrangements will be made during the present meeting of Synod for its presentation.* Some of the licentiates, sent into our bounds by Synod, have only in part fulfilled their appointments.

Very little has been done in the work of National Reform. The collections ordered by Synod have generally been taken up in our congregations. For particulars we refer you to the statistical report, accompanying.

In common with Covenanters everywhere we take an interest in the subject of Covenant Renovation, but the discouraging providences which have passed over us in regard to the performance of this duty, cause us to hesitate in regard to the propriety of making another attempt in that direction, unless there is good reason to hope that it can be entered upon with faithfulness, unanimity and hearty zeal. Still we earnestly desire and confidently hope that under the blessing of the glorious Head of the Church, the way may be opened to a speedy renovation of our public covenant with him.

We are engaged in the preparation of a series of queries for Presbyterial visitation, and expect soon to enter upon this work. At the same time we would suggest the inquiry, whether it would not be more in accordance with the good order of God's house for Synod to prepare a series of questions for use in all the Presbyteries in the performance of this duty?

We ask that in the distribution of licentiates you would send us an amount of preaching supply equal to the whole time of one person.

R. D. SPROULL, *Clerk.*

PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery respectfully reports :

That two regular meetings and one special meeting have been held since our last report. The days of thanksgiving and fasting have been observed by the congregations under our care. We have now enrolled the names of twenty-one ministers, of whom fourteen are pastors. R. J. George was ordained and installed pastor of Poland and North Jackson congregation, May 19th, 1870. The entire time of T. Hannay, J. M'Auley and J. Wallace is at the disposal of Synod. J. R. Newell has received a certificate of standing as a licentiate, and is no longer under our care.

T. C. Sproull, T. P. Robb, D. C. Martin, D. McFall and W. McFarland, students of the third year, were licensed at our late meeting to preach the gospel.

We have under our care seven students of theology. W. O. Sproull, J. F. Crozier and J. F. Quarles have been received since our last report.

The congregation of Union was divided at our last meeting. The one part is called North Union and the other South Union. The relation of the pastor remains unchanged by the division.

Presbytery requests the full time of four laborers, three of them to be licentiates.

All of our congregations have contributed their full quota to the travelling fund, except Allegheny, Brookland and Rehoboth, from which no return has been received, (the two last having no delegates to Synod,) and Springfield, &c., New Alexandria, &c. and Monongahela, which have paid in part. Little Beaver has raised the full amount, but owing to the absence of the delegate, to whom it was entrusted, the amount has not been received by the Treasurer.

Respectfully submitted.

T. A. SPROULL, *Clerk.*

* The call has been presented and accepted.

REPORT OF OHIO PRESBYTERY.

The Ohio Presbytery would report:

That we have held two regular meetings since last Synod, which were characterized by peace and brotherly love. We have five settled ministers. Two congregations, Brownsville and Sandusky, are without pastors, and are in a weak and declining condition. We have under our care three theological students, one of whom, Mr. Taylor, was received since last Synod. The days of fasting and thanksgiving have been observed. The other directions of Synod have also been generally attended to, and the support given the schemes of the church will not differ largely from that of last year. We have strongly urged all our members to give at least one-tenth of all their increase to the Lord.

While there is an ever increasing interest in the work of National Reform, there is not yet that deep interest and activity which the importance of the movement demands.

Our view in regard to covenanting is expressed in the following resolution, which was unanimously adopted at our recent meeting:

"*Resolved*, That in the judgment of this Presbytery the time is certainly near at hand, when we, as a church, ought to renew our covenants."

In regard to the progress of vital godliness, we have nothing special to note. We have much need of the gracious outpouring of the Holy Spirit to make effectual the gospel, that it may become the power of God unto salvation.

A statistical report accompanies this.

Respectfully submitted.

J. C. K. FARIS, *Clerk*.

REPORT OF THE PRESBYTERY OF THE LAKES.

Presbytery of the Lakes would respectfully report:

That we have held one regular and one *pro re nata* meeting since the last meeting of Synod, both of which were characterized by a good degree of unanimity.

No special change has taken place in any of our congregations. We have nine settled ministers, and one vacancy in our bounds. We have one student of theology. So far as is known all the regular ordinances of the church have been duly observed; days of fasting and thanksgiving have been kept, and the collections ordered by Synod have in general been taken up.

Presbytery asks of Synod three-fourths of the time of one man in the distribution of unsettled ministers.

It is the opinion of Presbytery that the great and prominent duty of the church, pointed out in the providence of God, is to contend earnestly for the rights of God and of our Lord Jesus Christ. The great door, and effectual, that is opened on the one hand, and the violent opposition of the enemy on the other, demand that every exertion, not inconsistent with the principles of the Testimony of Jesus, be made to vindicate those rights; but while contending for these as the present truth, not by any means to overlook any of those precious truths in any way connected with them. "Hold that fast which thou hast, that no man take thy crown."

Perhaps it is next in importance, if not even of equal importance, that a prominent testimony be maintained against secret associations. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

All our ministers have preached more or less on the subject of Covenanting, and we are all of one mind that it would be a matter greatly to be desired, that the church would go forward in the true spirit, and consummate

the work. Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

A statistical report accompanies this report.

Respectfully submitted.

H. H. GEORGE, *Moderator.*

J. S. T. MILLIGAN, *Clerk.*

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois respectfully reports :

That since last meeting of Synod we have held two regular meetings characterized by a good degree of harmony. We have now nine constituent members. W. J. Gillespie has been ordained and installed in Old Bethel. James Wallace is still without a charge. J. Crozier has been certified, at his own request, to Pittsburgh Presbytery.

We have one vacant and eight settled congregations. Indianapolis congregation has become disorganized by the suspension of one and the withdrawal of another elder from our communion. Presbytery has taken measures to secure the property of that congregation and prevent its alienation.

John Hood, licentiate, has completed his course, and is subject to the direction of Synod. We ask a fair proportion of the services of the licentiates at the disposal of Synod.

The work of National Reform is still going forward. A society designed as a branch of the National Association has been formed within our bounds, through which we hope our members may be able to use a good influence in behalf of Christ's right to rule this nation.

The practical issues made in some of the large cities by infidels and papists have awakened a deeper interest in our people and in the public mind. We that there is encouragement to go forward in this work.

The statistical report shows a general increase of membership, though some of the congregations are slowly decreasing by emigration. It also shows that our people contribute a fair proportion to the schemes of the church.

Days of fasting and thanksgiving have been observed by all our congregations.

Respectfully submitted.

D. S. FARIS, *Clerk.*

REPORT OF IOWA PRESBYTERY.

The Iowa Presbytery begs leave to report :

That since last report we have held but one regular meeting. At the time of our meeting last fall, it was found that there was not a quorum present, as required by a rule of Presbytery. No business was done, and Presbytery adjourned till May 17, 1870.

We have not much to report.

A congregation has been organized at Lake Reno, Minnesota, and is known as the Lake Reno congregation. We have now fourteen congregations under our care. Eight of these have pastors settled over them. Six are vacant, viz., Rehoboth, Ainsworth, Vernon, Elliota, Lake Reno and Walnut City. The latter of these has made a call on Mr. Isaiah Faris, which has been accepted, and measures have been taken for his ordination and installation. Three others of these have received the grant of a moderation, viz., Elliota, Rehoboth and Vernon. We have four unsettled ministers, Hutcheson, Cannon, Buck and Neill.

We have not been giving much attention to our missionary field, for two reasons, the want of means financially, and because the Central Board of

Missions have been carrying on a large part of their work in our bounds, to which we give our hearty concurrence. Unless the Presbytery can have some help from Synod's Domestic Mission fund, we cannot employ much of the unsettled labor at the disposal of Synod.

The Presbytery have to record, with sorrow, the death of Mr. Alexander Wright. Mr. Wright had been laboring under a pulmonary disease for some years. This had so far enfeebled his health that he was unable to perform any active labor, from the time he was placed under our care. He frequently expressed an earnest desire to be able to labor in the cause of the Great Master whom he loved, and in whom he trusted. This was not granted. But in obedience to the Divine will he was enabled to say, with full resignation, "Not my will, but thine be done." Relying on the merits of our blessed Redeemer, he quietly breathed his last, falling asleep in Jesus, and going, as we believe, to his reward. In the death of Mr. Wright we recognize another call made on us as ministers of Christ, to be diligent in the work of him who has called us to this ministry, "because the night of death cometh when none can work."

Respectfully submitted.

D. H. COULTER, *Clerk*.

D. M'Allister presented the following resolutions, which were passed unanimously :

Resolved, 1. That the education of all the citizens of a state, particularly of a republic, is a vital condition of good government and national prosperity.

2. That in order to secure the fulfilment of this condition, the government must take the education of its youth into its own hand.

3. That as all truth is a unit, and as the truths of history or science or language cannot be correctly taught out of their relations to moral and religious truths, and as "non-religious education," so called, must therefore be positively and necessarily anti-religious, the state, as an educator, must concern itself with morals and religion.

4. That while we protest against all sectarian education by the state, we also protest against the state's abandonment of her duty by the partition of the school funds among the various sects, and the transfer to them of her own proper work.

5. That, inasmuch as the recognized standard of morals and religion among the American people is the Bible ; inasmuch as every nation is not only bound to be religious, but also to perpetuate its religious character ; and inasmuch as the education of future citizens in the fear of God and the knowledge of his law is important, above all things else, to the proper discharge of their duties as citizens, it is the right and duty of the government to use the Bible in the public schools, and that we now give our voice, with that of the great Christian bodies of our land, against its expulsion.

Synod resolved to hold its next sessions in Pittsburgh, Pa.

The report of the Committee on "Rules of Order" was taken up and laid on the table until the next meeting of Synod.

The report of the Committee on Statistical Blanks was taken up, amended and adopted. It is as follows :

The Committee on Blanks for Congregational Statistics report the following :

1. We recommend that the blanks prepared since the last meeting

of Synod, and sent to the Sessions generally, be adopted by Synod as the blanks for the several congregations, with the exceptions named below.

2. That the heading "communicants" shall include those who are under suspension as well as those in the full enjoyment of their privileges.

3. Under the heading "purging the roll" shall be included those who have left the bounds of a congregation asking no certificate, whose present church relations, or even their present place of residence, may be unknown; as also those who under circumstances which involve no immorality, and with respect to which some discretion must be used by the various Sessions, have ceased to be acting members of the congregation.

4. The heading "church buildings" shall be changed to "church extension," and shall include only contributions to the Church Extension Fund.

5. What congregations expend on their own church-buildings shall appear under the general head "for all other purposes," adding in a foot-note, when a church building has been erected or largely repaired, and how much has been expended for these last named purposes.

6. The heading "decrease by censure," applies only to cases where members of the church have been suspended from the enjoyment of their privileges, and giving no evidence of penitence or amendment, have been declared to be no longer members of the church.

7. That an additional column be made for Sabbath school teachers.

Respectfully submitted,

S. BOWDEN, *Chairman.*

The Clerk was directed to have ——— copies of statistical blanks printed for the use of Presbyteries and Sessions, and to draw on the Treasurer of Synod for the expense.

The report of the Committee to define the powers of the Board of Superintendents of the Theological Seminary was taken up, amended and adopted. It is as follows:

The Committee appointed at last Synod "to define, and, if necessary, enlarge the powers of the Board of Superintendents of the Theological Seminary, so that they may have executive power and supervision, running all through the sessions of the Seminary," report the following:

1. The Board of Superintendents of the Theological Seminary shall have care and superintendence during the entire sessions of the Seminary.

2. The Board shall consist of six members, four ministers and two ruling elders. No two ministerial members shall be on the Board at the same time from any one Presbytery. So far as convenient, the Presbyteries shall be represented in succession in the Board.

3. The Board of Superintendents shall meet statedly once in each year at the close of the session. Three members shall constitute a quorum.

4. Two members of the Board shall be present at the opening of each session.

5. The Board shall meet by committee at least once, and if possible twice during the sessions of the Seminary.

6. It shall be the duty of the Professors, assisted by the Board, to examine all students upon their entrance into the Seminary, and if any are adjudged incompetent, to require them to prosecute their literary studies until they have made sufficient proficiency, except in cases where students have been certified by Presbyteries.

7. It shall be the duty of the Professors to report to the Board at the close of each session the diligence and attainments of the students respectively, and if any are adjudged not to have made sufficient progress, they shall be put back in their status, or otherwise dealt with as the circumstances of each case may require.

8. The Board shall see to it that the custom of allowing students to make their last year in the College and the first year in the Seminary at one and the same time, be abandoned. Hereafter no student shall be received into the Seminary until he has a diploma from a respectable college or university, or shall be judged, after a careful and thorough examination, to have what is equivalent thereto.

All of which is respectfully submitted.

S. BOWDEN, *Chairman*.

D. McAllister and James Wiggins were appointed members of the Board of Superintendents for the ensuing three years.

Rev. R. M. C. Thompson had leave of absence during the remaining sessions of Synod.

The Committee on Discipline reported. The report was read and accepted.

While the motion for the adoption of the second paragraph was pending, the rule to adjourn to 9 A. M. was suspended, and recess was taken until 7½ P. M.

Same Place, 7½ P. M.

After recess Synod came to order. Calling of the roll omitted. The minutes were read, amended and approved.

The Committee on Foreign Correspondence reported a letter to the Reformed Presbyterian Synod in Ireland. The letter was approved. The Chairman of the Committee was directed to sign the letter and forward it to the sister Synod. The following is the correspondence:

LETTER FROM THE IRISH SYNOD.

LONDONDEERY, 11th May, 1870.

To the Synod of the Reformed Presbyterian Church in America:

DEAR BRETHREN: Another periodical opportunity is presented of transmitting to you the cordial brotherly greeting of the Irish Synod, which we hereby do by their direction.

Your reply to our last communication was most acceptable and cheering, indicating, as it did, your operations and progress as a church. So closely united in profession, and in our struggles for the spread and prevalence of Reformation principles, it is most desirable

that our unity should have visible expression in every available way. Even the interchange of letters, in the absence of regular deputations, is not without some power in this respect. It tends to keep alive and increase our mutual interest in each others' persons, as members of one body, and in our respective works, as fellow-servants of one glorious Master, whose authority reaches to both hemispheres, and his "great commission" to "every creature." We occupy different spots on that field which is the world, under the sleepless eye of the great Husbandman, and different provinces in that kingdom over which Jesus reigns. But does our Lord and Master in reality reign? Do his rightful authority, presence and power extend so very far as this? Yes, verily; for *he* bears no empty titles. As his name is, so is he. Engaged as you are in the gigantic undertaking of National Reform; and being as yet very far from seeing all things put under the reigning Mediator, it is, nevertheless, your privilege and *power* to realize the fact of his all-pervading administration. When courage flags or hands hang down, you will be revived by seeing in his death the *price*, and in his double crown the *pledge*, that all things, whether civil or ecclesiastical, shall yet be "put under him." Immutable in his character amid social changes, and unfaltering in his purposes amid creature instability, he will purify and establish his blood-bought body, the church, and draw at length the hearty homage of all the nations of the earth to the "sceptre that is right." In the present transition state of your country, we regard your efforts to diffuse sound principles in relation to civil government as peculiarly seasonable. We rejoice to learn, from the pages of *The Christian Statesman* and *The Covenanter*, that you have been prosecuting this work with no ordinary vigor and perseverance, and not without some omens of ultimate success. The very fact of some of your ablest men getting large audiences to address on the great questions involved, is surely a hopeful symptom; and we earnestly trust that still wider doors may be opened, and that the self-denying labors of our brethren may not be "in vain in the Lord." The extensive circulation of such a paper as *The Christian Statesman*, and public conferences and discussions, in which so many classes and professions and phases of belief are represented, cannot fail to rouse earnest thought, and may tend to strip off the gildings of popular errors, and cause infidel theories of civil government to hide their heads. In trying to reconstruct your national temple we feel assured you will employ as your materials and fearlessly point out to others the very "rubbish and the stones" (so esteemed) of the Second Reformation. These "stones" have been long since prepared for your use. They will fit into each other, and the "sound of a hammer" need not be "heard."

The Headship of Christ over the nations, in its legitimate application to existing institutions, is emphatically the "present truth." This doctrine is loosely acknowledged by many, but *applied* by few. Your antecedents, as a church, point you out as the right men in the right place, while expounding and urging its application in your existing circumstances. It is the only lamp adequate to lead forth the millions of your countrymen from the dark labyrinths of false principles,

and raise your nation to dignity and honor. We pray for your success, as you are trying to flash forth its light amid that gloom which is the reflex influence of an infidel and atheistical constitution. This truth will, we are persuaded, form the battle-ground in the coming struggle. Other truths have had their witnesses attesting them, and martyrs sealing them with their blood; this, too, will have "a great cloud of witnesses," and it may be martyrs, yet. It is only what the "sure word of prophecy" leads to expect. "They shall make war with the Lamb, but the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."

We are glad to hear that you are gaining some footing among the colored population of the South, and that one of them is about entering your Theological Seminary. We trust he may be followed by many others, and that they may be made blessings to their countrymen. As God honored you as a church to testify long against slavery, and sent an answer in "fearful works" unto your prayers, he may yet have much work in store for you in the spiritual emancipation and education of the freedmen.

At our last meeting of "Commission" a letter was read from one of your missionaries in Syria, and heard with profound interest. Our proposal to co-operate, if possible, in the Syrian mission was referred to in the warmest terms, and suggestions were made regarding an advanced theological student (now licensed), who is expected by us to devote himself to this work. He is at present finishing his medical course, so that he may be able to combine both professions as circumstances require. Nothing definite can be either said or hoped by us at present in relation to this matter. We shall wait to hear the plan proposed by your "Board of Foreign Missions," which may help us to shape our course.

We hail with peculiar gratification the intelligence that you have it in contemplation, at no distant day, to renew our fathers' covenants. This act was surely blessed in many ways to our church on this side the Atlantic. We are persuaded it would do you great good also, and we know no better way of attempting to do you good, than by strongly recommending it. In former days solemn public vows faithfully made, were instrumental in scattering the confederacies of evil as powerful and well organized as those you have to grapple with. Threatened judgments were arrested, and Zion's captivity was recalled with mighty hand. You may, therefore, confidently expect the blessing of our covenant-God, richly to rest upon and follow his own time-honored ordinance. America owes much more of her civil and religious liberty to the British Covenants than many of her sons are ready to acknowledge. The Solemn League and Covenant is the *magna charta* of both civil and religious liberty. The constitutions for both church and state laid down in it, secure the unfettered liberties of each, and point out the nature of that alliance which *ought* to subsist between them. "It was with freedom in the church that Scotsmen obtained freedom in the state. It was with their religious, they secured their civil privileges." They battled for their civil liberties in the way of pleading

for the national recognition of religion and the church. National neutrality in religion was what they set their faces most decidedly against. This, however, is the approved modern method of advancing liberty. If, then, you would effectually help on the cause of liberty without rampant license, renew your covenants, the oath of which already binds your consciences, and the subject-matter of which already binds all ranks and offices in your land. It will augment your moral power, which is already greater than that pertaining to any of the larger sister churches. It may powerfully draw their attention to the principles of those venerable deeds, and may greatly aid them in arising to break their *practical* leagues with evil systems. In these days of spurious unionism you will point with solemn finger to the high and well-tried ground of the Covenanted *uniformity*. You will, moreover, by renewing the Covenants, in adaptation to your times, cast a holy shield around all your pious and patriotic efforts for National Reform. You will vindicate the character of the great Catholic Reformers, who wrought not only for Britain but for the world. You will wipe off the charge of sectarianism against yourselves. From a very *high* and *sacred* place on the field of witness, you will hold forth, with Heaven-supported hands, a righteous compact for rulers and ruled in civil society, and a bond of truth and charity for the church. And, should none accept the boon you offer, you will at least bind yourselves in sweeter concord and in a holier brotherhood. But you may surely hope that, in the present state of awakened thought, many will hear the solemn voice of your *act*, and respond in due time, by saying, "Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." "Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not." "I will bring," saith the Lord, "the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, it is my people, and they shall say, the Lord is my God."

In relation to public changes that have taken place or seem pending in these lands, there is but little evidence of the direct recognition of scriptural principles. But while power is the duty in high places, and expediency the rule, we are not surprised at the results we see around us. The recent measure of disestablishment and disendowment has not only rolled away some obstacles out of the path, but has had the effect of stirring up the Episcopal and Presbyterian churches to meet the crisis. The former is now busily engaged in the work of reconstruction. The necessities of the case seem to be operating towards the introduction of the lay element, and the present conventions are trying to settle the proportions of the Episcopal, clerical and lay, influence in the councils of the future church. The waters have been troubled, and there is more evidence of vitality than was ever seen in the establishment. Being freed from state control, this church may soon possess something like inherent jurisdiction and power of discipline. It would be well for the sister church in England if she were in like circumstances; for her only hope as a church is her fall as an

establishment. For this the Irish branch, experiencing the benefits of her own disestablishment, may soon be foremost to plead. Should it be long delayed, those unchecked heresies, Popish practices and immoralities, which now fret and fester within her, must go on and increase. For from these she cannot free herself if she would. A corrupt state rules her, and that, not as a church, but as a civil community, and according to the chosen policy. There has been of late a great deal of agitation to get up a sustentation fund for the Presbyterian Church, to meet the partial withdrawal of the Regium Donum. Numerous deputations have been sent round to stir up the people to increased liberality; and it is likely there has been more said and taught within the last few months on the duty of Christian liberality and the *mode* of drawing it forth, than for the last fifty years. This is a subject and a duty that all churches have sadly neglected. Mammon has had his own way too long; it is surely time he should fall before the ark of God, and his offerings be brought into the Lord's house. We are happy to hear that your church has been abounding more in "this grace also." We have been improving a little, and compared with others, might be somewhat self-complacent, but compared with the *propter* standard, we fear it will be long before we can venture to say we have done what we could.

It is expected that a bill on national education will soon be introduced in the legislature. It is hard to say what its provisions may be. It is feared that some of the ministry are in favor of the denominational system, and for this the ultra-montane party are loudly clamoring. This would be no improvement certainly, on the present system. The principle of the present system, though often vaunted as non-sectarian, is sectarian in the extreme; as few except papists or infidels wished the Bible excluded. The denominational system would endorse this principle, and besides give over large funds into the hands of Romanists, which they would know well how to use for the service of their church. It would, in fact, be a kind of Popish establishment without the name.

Our Theological Seminary had *eleven* students in attendance during last session. The session has been lengthened to four months, which arrangement, it is believed, will add much to the efficiency of the institute, by allowing more time for continuous study. *Four* have received license to preach.

Much peace continues to prevail in our courts. Our ministers and people show unabated attachment to the covenanted cause. As a church, or as individuals, we can adopt none of the shibboleths of party, but we are resolved to peal forth, as we have opportunity, our old watchword, "For Christ's Crown and Covenant." We trust we have counted the cost in connection with our despised position, and will try in strength of God the Lord, to hold on the even tenor of our way, unmoved by the scorn of those who abide at ease in connections and alliances we abhor. It is with no feelings of indifference that we watch the conflict and balanced antagonism of principles and parties. We see the evident shaking of many things destined to removal, and the removal of some obstacles to progress by recent measures. But we cannot help thinking that this process must go on for some time yet, before that

we, as a church, can in any very public and effective way "arise and build." We seem rather set to guard a pass, while many brethren think they are fighting the enemy in the open field, and that, too, while they are only compromising and capitulating. We are "standing idle," forsooth, because we will not "do evil that good may come." We feel assured, and every succeeding year but confirms the assurance, that, however unworthy it becomes us to feel in the Master's presence, "we are doing a great work and we cannot come down." We rejoice to hear that we have ten thousand brethren in the far West. We would like to say to them through you, their "assembled elders," let every one be a torch bearer along the two thousand miles of your march, and the darkness will give way before you. The thorns and briers of error shall be burnt up. The Lord at your head "will go through them." Seek that his *covenanted* glory may dwell in your fair land, and it will be fairer still. It will then yield the increase of righteousness and peace. It shall be Hephzibah and Beulah married to the Lord and delighted in.

And now, dear brethren, wishing you the conduct and comfort of the Spirit of Christ in your synodical capacity, and trusting that your judicial decisions may tend to spread abroad the "most renowned fame" of our common Lord, we remain in covenant bonds, yours,

THOMAS DICK, *Moderator.*

R. NEVIN, *Clerk.*

LETTER TO THE IRISH SYNOD.

The Committee on Foreign Correspondence report, that there has been put into their hands but one communication, the letter from the Synod in Ireland, in reply to which they present the following :

Your communication of the 11th of May was received and read with much satisfaction, in our morning session on the 30th of the same month. We cannot refrain from expressing our gratitude, nor from assuring you that we are much strengthened and encouraged by the lively interest you take in our work and by your prayers on our behalf. We receive your words of information and sympathy, as the voice of true and tried friends. Your concern in our efforts by the missionary and the press, in disseminating in our great and growing country the glorious and saving principles of the Second Reformation, with the assurance that they will ere long prevail, bringing not only yours and ours, but all nations to acknowledge Prince Messiah as King of kings and Lord of lords, and the church to the long expected and much desired condition of Hephzibah and Beulah, the full enjoyment of the blessedness of the people whose God is the Lord, the assurances of the great Master, our increase in numbers and pecuniary ability, the widely opened door that on every hand invites our entrance and the success attending our endeavors, encourages us.

The agitations growing out of the efforts of the enemy with you are in considerable measure similar to those which stir society with us. Now that the shackles have been struck from the colored race, and they are by the ratification of the fifteenth amendment the peers of their former oppressors, our attention is specially drawn to the efforts which are made by insatiable Rome, assisted by infidelity, to secularize the Sabbath, disestablish our common schools, and exclude, as far as possible, the Bible from the inquiring and moulding minds of the young.

We have not been as successful as we had hoped in our mission among the Freedmen at Washington. We are confident, however, that seed has been sown there that will bring forth a remunerative harvest. We entertain encouraging hopes with respect to the colored youth now in our seminaries. Mr. Quarles, our theological student, during the summer months will be engaged in visiting the churches in the South.

We are glad to know that, by the blessing of the Lord of the harvest, your school of the prophets is sending forth laborers into the fields now white. The condition and prospects of ours are encouraging, and the rapid settlement of the great West affords ample fields for more laborers than we are able to furnish.

Our mission in Syria is hopefully prosperous, calling out, with commendable liberality the contributions of our people. Our missionaries are competent, respected and assiduous. Your wish to co-operate we hail with pleasure, and fondly hope that at no distant day some plan pleasing to our missionaries and satisfactory to you may be devised.

The subject of Covenanting, to which you so encouragingly refer, has at our present meeting deeply engaged our attention. We have moved in relation to it with unusual and most encouraging harmony. A form adapted to our times and country has been unanimously adopted and sent down in overture to our Presbyteries and sessions, to report, and we cherish with unwonted interest the cheering expectation that we will have the happy opportunity of following your example and the examples of the witnesses in other times and countries, in lifting up our hands to God in renewing the covenants of our fathers, and in pledging ourselves to be wholly and solely the Lord's, and stand more prominently than ever before the churches and the world as a peculiar people, a people in covenant with God, pledged to the principles that will reform our nation and the world. We are encouraged in this and in our efforts in National Reform by the unexpected and wide door that is throughout our land opened for the advocacy of our distinctive principles. Men of learning and influence, honorable men among the people, are receiving with singular readiness our doctrines, and influenced by them, zealously devote speech and pen to their advocacy. A convention of over four hundred representatives of this movement was held last March, at Pittsburgh, Pa., which has drawn much attention to the subject and enlisted, in several places, both the religious and secular press. We feel that in this matter we are indeed about a great work. We are few, our resources scant, but are hopeful, yea, assured, for the cause is Christ's, and the race is not to the swift nor the battle to the strong—not by might nor by power, but by my Spirit, saith the Lord of Hosts. Animated by these considerations, and bending our utmost energies to the work, you may be assured we will catch with eager eye every ray of the coming glory of the sun of righteousness as it shoots above the horizon, anxiously expecting the speedy coming of the longed-for day when the knowledge of the glory of the Lord shall cover the earth, not only ours and yours, but all lands, and this glory shall be Immanuel's, when as Prince of the kings of the earth he shall reign gloriously, having the heathen for his inheritance and the uttermost parts of the earth for his possession. We are happy to know that you are our fellow witnesses for his claims, and that, in common, we labor, hope and pray for the spread of the gospel in our own and other lands, and that our blessed Redeemer may speedily take to him his great power and reign; that enthroned in our world, the nations may hasten and bring forth the royal diadem and crown him Lord of all.

Of many things which we cannot notice here, you will have an opportunity of learning from our respected brother, Rev. Joseph Hunter, who sails immediately for your shores, and is commissioned by Synod to convey to you its cordial greetings.

In fine, dear brethren, be assured that, although the wide ocean rolls between us, our souls' most earnest desires are with you, and our prayer for your personal and ecclesiastical welfare, the increase and success of your ministry, the peace and prosperity of your part of our beloved Zion will ascend to God continually. For your sakes and Jerusalem's we will seek your good alway.

The love and grace of God be with you.

J. W. SHAW, *Chairman.*

It was resolved that the name of God be inserted in the oath in the "Form of Covenant."

The consideration of the report of the Committee on Discipline was resumed. The report was amended and adopted. It is as follows:

REPORT OF THE COMMITTEE ON DISCIPLINE.

The Committee on Discipline report as follows:

1. The letter of Mr. Hannay; that,

WHEREAS, Said communication is irregular and unpresbyterial, your Committee recommend that Synod refer the case of Mr. Hannay to the Presbytery of Pittsburgh, of which he is a member, to deal with him in the premises.

2. The letters of Mr. Stott, and the congregation, or part of the congregation, which adheres to him.

WHEREAS, Mr. Stott has withdrawn his declinature; therefore

Resolved, That Synod will take up the case.

AND WHEREAS, The petitioners who wait on the ministry of Mr. Stott, and complain against the Presbytery of Illinois for refusing "to grant the prayer of their petition" in the case of Mr. Stott, declare that unless said prayer is granted, that they shall continue to wait on his ministry; therefore

Resolved, That their complaint against the Presbytery be dismissed.

3. The certificate given to James R. Newell by the Presbytery of Pittsburgh.

WHEREAS, Your Committee have received no papers or explanation in regard to said certificate, whether it was a certificate of dismissal from the jurisdiction of Presbytery, or a certificate of character and standing in the church, your committee, therefore, can recommend no particular action for the adoption of Synod in the case.

4. The subject of Presbyterial queries suggested by the report of the Presbytery of Rochester.

WHEREAS, It is desirable that the questions addressed by Presbyteries to pastors and other officers of congregations on Presbyterial visitation should be presented in a common form; therefore,

Resolved, That a committee be appointed by Synod to prepare a series of such questions, and report at next meeting of Synod.

All which is respectfully submitted.

DAVID SCOTT, *Chairman.*

Synod decided to re-open the case of Rev. J. Stott. Mr. Stott was heard.

Synod having refused to remove the sentence of suspension now resting on Rev. J. Stott, R. Z. Willson dissented in his own name and in the name of those who unite with him, for the following reasons:

Reasons of Dissent.

1. Because the sentence was wrong originally, for the Synod decided, in adopting the report of the Commission in 1868, that "the evidence

*Minutes of the Synod of the**Library Fund.*

Balance as per last report,.....	\$189 20	
Collections,.....	150 55	
Balance overdrawn,.....	31 60	
Total,.....	\$371 35	
Expended for books,.....		\$371 35

Board of Education Fund.

Balance as per last report,.....	\$ 51 50	
Collections,.....	775 88	
Total,.....	\$827 38	
Expended for salary of Professors,.....		\$793 76
Aid to students,.....		30 00
Balance on hand,.....		3 62
Total,.....		\$827 38

Church Extension Fund.

Balance as per last report,.....	\$1,015 62	
Collections,.....	1,982 47	
Total,.....	\$2,948 09	
Expended,.....		\$1,200 00
Balance on hand,.....		1,748 09
Total,.....		\$2,948 09

National Reform Fund.

Balance as per last report,.....	\$ 248 53	
Expended,.....	1,258 69	
Total,.....	\$1,407 22	
Expended,.....		\$ 725 82
Balance,.....		681 40
Total,.....		\$1,407 22

McKinney Fund.

Balance on hand per last report,.....	\$304 43	
Collections,.....	9 00	
Total,.....	\$313 43	
Expended as per vouchers,.....		\$300 00
Balance on hand,.....		13 43
Total,.....		\$313 43

Superannuated Ministers' Fund.

Balance as per last report of Wm. Brown,	
Treasurer,	\$12 18
Interest,	10 42
Total,	\$22 60
Expended for benefit of Miss Gibson,	\$14 12
Balance,	8 48
Total,	\$22 60

New Fund for the same purpose in hands of James Wiggins.

Collections,	\$1,175 00
Of which Second New York Congregation gave.....	\$925 28

We submit the following recommendations :

1. That the reports be all filed, and that the expense accounts be all published, and also the receipt accounts of the National Reform Committee and the Superannuated Ministers' Fund, in connection with the minutes of Synod.

2. That Wm. Brown, Trustee of Synod, be authorized to transfer, at his own discretion, the funds for the education of students, and the funds held by him in trust for the Seminary, to D. Gregg, Treasurer of the Seminary, and also to transfer the funds belonging to the Domestic Mission to D. Euwer, Treasurer of the Central Board of Missions.

3. That Dr. Sproull, trustee by will of Alexander Wright, be authorized to sell, at his own discretion, the property bequeathed by Mr. Wright to Synod, and be directed to apply the proceeds to the Seminary endowment fund.

4. That the funds of the Freedmen's Mission and the Domestic Mission remain for the present distinct and separate.

5. That the Board appointed to hold the property of Synod take immediate measures to obtain a charter.

6. That the Fiscal Board be authorized to purchase a building for the use of the Theological Seminary, according to former instructions, but they were instructed not to involve the Synod in debt.

7. That the Central Board be authorized to sell the property of the Washington Mission.

8. That a general collection be taken up at once in all our congregations for the McKinney Fund, and that Rev. J. Carlisle be appointed Treasurer of this fund.

9. That the several Boards and Committees be instructed to audit carefully the accounts of their Treasurers, and send a condensed report of their balance sheets to Synod.

10. We recommend that all the congregations be directed to contribute liberally to the Superannuated Ministers' Fund, and that donations be solicited from the wealthier members of the church, and that James Wiggins be continued Treasurer.

11. As all the congregations except the First and Second Philadelphia and Second New York have neglected the collection for the Library, we recommend that all the delinquent congregations be directed to take up a collection for this purpose.

The attention of Synod is called to the debt of more than \$600 to the Professors of Theology, incurred during the past fiscal year.

We submit the following appropriations for the schemes of the church for the current year :

Church Extension, first Sabbath of July.....	\$2,000
Board of Education, first Sabbath of September.....	2,000
Foreign Missions, first Sabbath of December.....	6,000
Domestic Missions, first Sabbath of February.....	2,000
Theological Seminary, first Sabbath of October.....	3,800

All which is respectfully submitted.

W. P. JOHNSTON, *Chairman.*

We recommend that the congregations which have not contributed to the current expenses of the Seminary be directed to do so, and that the pastors and elders of such congregations regard themselves as under obligation to see that this be not neglected.

J. R. W. Sloane and A. M. Milligan were added to the Fiscal Board.

The Board to hold in trust the invested funds of the church, consists of D. Gregg, D. Euwer, D. Chesnut, W. Wills, Dr. S. A. Sterrett and J. A. McKee, the first two to remain in the Board for one year, the second two for two years, and the third two for three years, and two to be chosen annually.

Rev. J. Hunter was appointed the Moderator's alternate to preach the opening sermon at the next meeting of Synod.

The report of the Board of Education was taken up, amended and adopted. It is as follows :

REPORT OF THE BOARD OF EDUCATION.

The Board of Education have prosecuted the work entrusted to our care during another year. Though laboring under some difficulties, financially, the colored wards under our care have been enabled, with slight intervals, to prosecute their studies in the institution. The following students have been receiving aid from the church, viz. : Welby Williams, Natchez, Miss., five years ; Mary Ramsey, Natchez, Miss., Squire Williams, Natchez, Miss., J. F. Quarles, Macon, Ga., B. F. Pepper, Macon, Ga., D. W. Boxley, Rolla, Mo., George Elliott, Ohio, Lewis Johnston, Pennsylvania, each four years ; John Milder, Washington, D. C., three years ; William Anderson, Ohio, six months. J. F. Quarles, Mary Ramsey, Lewis Johnston, D. W. Boxley, Welby Williams and John Milder have connected themselves with the church by profession. The last three were baptized. J. F. Quarles has graduated at Westminster College, and spent most of one session in the Seminary. Mary Ramsey will complete the course of study this summer. Three others may graduate in three years, and one in one year. Under the blessing of our Heavenly Father, these students have, without exception, enjoyed good health. Their success in studies and deportment generally have equalled, if not surpassed, our expectations. The number in attendance during the year is eighty-seven. Average attendance fifty-two. Beneficiary students, eighteen. Of these, thirteen are colored, and five are sons and daughters of ministers of our church. Forty-three congregations have contributed to this work during the year, amounting in all to seven hundred and thirty-seven dollars and thirty-eight cents. From four individuals, sixteen dollars. In all, seven hundred and forty-three dollars and thirty-eight cents. The

whole amount has been appropriated to the payment of the Principal's salary. This does not include the contributions of the First New York, First Philadelphia, Pittsburgh, Concord and Bloomington congregations, and a few individuals in those congregations given with designation for the support of colored students. Without any pretence to official exactness, the following may be accepted, in round numbers, as the amount received and expended in this enterprise during the five years: Received from all sources, \$8,000. Expended for building, \$1,000. Expended for repairs, \$300. Support of beneficiary students, \$4,200. Instruction above income of the institution, \$2,500. The tuition of the white beneficiary students during the time would have amounted to about \$400, while that of the colored would have amounted to about \$1,000. The property in the hands of the Board may be estimated at \$4,000.

But while this work of educating colored students has been limitedly successful, we have failed to put the school on such a basis as to secure the patronage of the church to any considerable extent. We attribute our failure largely to a want of interest in and felt importance of such a denominational school. We would urge upon Synod the importance of adopting decisive measures for maintaining a school in which our young men may receive at least four or five years of literary training under such influence as will fortify and ground them in the truth. A vessel will long retain the aroma of that with which it is first scented. Planting and careful tilling are essential to even fruitful ground. Plants straightened and pruned when tender will grow up to goodly trees. In like manner the church should give earnest care and attention to the training of her young men designing the ministry.

Alexander conquered the world by having children born and brought up in his camp. Trained in childhood to arms, they looked for no other country or reward but to fight. They were sworn soldiers in swaddling clothes. This principle must be laid hold upon and put into execution by our church, if she is ever to become successful in any marked degree in her great work. She must provide seminaries of training for her young men. How often is it exemplified that life and death are in the academic training. Colleges and universities become an influence for good or evil, as irresistible as the waves of the sea or the current of a mighty river. Alexander was accustomed to say that he was more indebted to Aristotle than to Philip, his father; for while the one had given him a being, the other had given him a well-being. The apostacy of the infamous Julian is to be traced to his distinguished tutors, who profanely scoffed at the Christian religion. Paul was brought up at the feet of Gamaliel, and to this circumstance must be traced much of the peculiarity and greatness of his character.

Denominational schools must, from the very constitution of our nature, wield a powerful influence in the dissemination of the distinctive principles of the church. Neglecting these, we have been shorn of our strength. They would become the firmest anchor of our principles, and the strongholds of our warfare. Just as men, who have numerous and extensive orchards, have also a seminary of young plants to maintain them; so, likewise, if we are to be successful as a church—if

our principles are to be disseminated through the land—if the church is to become a felt power in this country—we must have seminaries of training. They belong to the great system of plans and agencies that God has appointed for evangelizing the nations and bringing the kingdoms of this world into subjection to our Lord Jesus Christ; and though he does not absolutely stand in need of them, yet he demands the utmost energy and activity in the use of them. At an expense of more than \$5,000 a year, we are providing theological instruction for the young men who may reach that school. It cannot be reached except through five or six years of preparatory training, generally under influences quite hostile to our distinctive principles. It is not strange that young men subjected to such influences at a period regarded by them generally as an era of perfect freedom before they are thoroughly grounded in the truth, and with every worldly inducement to abandon a church so small and unpopular—it is not strange that scarcely a tithe of those setting out with the ministry in view, ever enter it in connection with our church. The Board is fully persuaded that ten thousand dollars expended in the work of education, in aiding worthy young men in the various stages of preparation for the ministry, will tell more powerfully for our distinctive principles than the same amount expended in any other way. Especially so, because it will set in motion agencies and influences which will tell powerfully on the coming generation, when the church of the future will undertake and accomplish grander things than the church of the present ever attempted or ever thought of.

The Board asks Synod to define and specify its relation to the school at Northwood, and also that they will either put the school upon such a basis as will command the confidence of the church, or return the property to the donors according to the terms upon which it was given. Honor and justice alike demand that Synod do one or the other.

The Board desires to tender to Synod their resignation, and asks that a new Board be elected representing the different Presbyteries, to have in charge the general subject of education.

Respectfully submitted,

J. L. MCCARTNEY, *Secretary of Board.*

It was *Resolved*, 1. That Rev. J. L. McCartney, Rev. W. Milroy and Waite Wright be a faculty to conduct the school at Northwood, with such funds as may be contributed.

2. That congregations be requested to contribute either: 1. To pay for the tuition of beneficiary students; or 2. For the support of beneficiary students; or 3. To pay the deficit in Prof. Crowe's salary, designating to which of these purposes their contributions are to be applied.

The resignation of the present Board of Education was accepted. H. H. George, P. H. Wylie, J. S. T. Milligan and James Brown were appointed in their place. James Brown, Cincinnati, Ohio, is to act as Treasurer of said Board.

The report of the Committee on National Reform was taken up and adopted. It is as follows:

REPORT OF THE COMMITTEE ON NATIONAL REFORM.

Your Committee present their report under circumstances which call for profound thankfulness, and yield most abundant encouragement. During the past year the attention of the people of the United States has been directed to the subject of National Christianity to an extent which we could not have ventured to hope. The malignant and undisguised assaults which have been made upon the Christian features of our public education have opened the eyes of multitudes to the instant and imperative necessity for the constitutional amendments on which we insist. The discussion has been earnest and general. Indeed, we can say, and the fact is as surprising as it is gratifying, that, in its various aspects, the great question of the relation of the nation to the religion of Jesus Christ holds, at this hour, a larger space than any other in the public mind.

A National Convention, in behalf of the proposed religious amendments, was held in the month of March in the city of Pittsburgh. Its proceedings were full of interest and power, and their publication has produced a marked effect. The National Association for the promotion of this reform has received more effective organization, and arrangements have been made to place it on a permanent financial basis. An increasing desire to hear discussions of the subject and a deeper interest in the measure on the part of its friends are evident tokens of progress.

Your committee have received, including the balance reported to last Synod, the sum of \$1,407.22 during the year. This has been expended as heretofore in the publication of tracts, of which more than half a million of pages have, at this date, been issued; in bearing the expenses of lecturers, and of the public meetings which they have held; and in meeting the expenses of the Pittsburgh Convention; leaving a balance on hand, according to our present report, of \$681.40. The Treasurer's report was forwarded to the Auditing Committee, as directed by Synod.

Your committee are now engaged in the preparation of a tract, asserting and justifying our public dissent from the Government, because of its irreligious character. We desire, further, to assist in the dissemination of the proceedings of the National Convention, of which ten thousand copies have already been printed and circulated by the National Association. Mr. John F. Quarles, student of theology, has been empowered to visit the colored churches, conventions and conferences in the South in the interest of this reform. Arrangements are also in progress for public meetings in various places.

Your committee recommend,

1. That they be instructed to expend the amount remaining in their hands in the directions indicated above.

2. That our congregations be recommended to contribute directly to the funds of the National Association, and to take up one collection annually for this purpose.

By order of the Committee.

J. R. W. SLOANE, *Chairman.*

T. P. STEVENSON, *Secretary.*

The report of the Board of Church Extension was taken up and adopted. It is as follows:

REPORT OF THE BOARD OF CHURCH EXTENSION.

The Board of Church Extension report, that through the Divine favor and blessing, they have been able promptly to meet all the calls upon the Church's liberality, of which they are the dispensers. Only one of the older congrega-

tions has this year applied to us for aid, from which we conclude that, with few exceptions, they are supplied with comfortable houses of worship. If this be so, the bounty of the church will hereafter be mainly called for by the mission stations and the new congregations which have been or may be organized. These should be cheerfully and liberally aided, so that the friends of Jesus may be encouraged and sustained in their evangelizing efforts, and the unevangelized masses may be approached in a way calculated to gain their ear and influence their heart. Recent statistics show an alarming destitution of church accommodations in almost every part of the land. Anticipating the time of the outpouring of the Spirit, should we not avail ourselves of every opening to supply this lack and plant a gospel vine under whose shadow the converts of righteousness may gather, in the name of Jesus, to worship God.

The Treasurer's report is herewith presented. This will show that we entered upon the past year with a balance of \$1,015.62 in the treasury. Contributions were made by *forty-nine* congregations, amounting, in all, to \$1,932.47. The expenditures for the year were \$1,200.00, leaving a balance on hand of \$1,748.09. This balance has since been diminished by an appropriation of \$500.00, and applications now before us awaiting action call for more than remains in the treasury.

The appropriations made during the year were to the congregation of Winchester, Kansas, \$700.00, and to Cincinnati congregation \$500.00. The Cincinnati congregation contributed \$1,300.00 toward the last payment upon their church, and are now free from debt. The Winchester congregation erected their house of worship last summer. Their contribution was \$2,200.00. This, with our appropriation, covers the most of the outlay thus far to complete the building. About \$1,000.00 are yet needed.

We ask the liberal contributions of the church, and will require not less than \$2,000.00 to meet the demands which, from present indications, will be made upon us.

Grateful to God for the blessing which has attended us hitherto, we submit this, our fifth annual report and appeal, with confidence to the church for support in the work committed to our charges.

JAMES WIGGINS, *President.*

J. C. K. MILLIGAN, *Secretary.*

The report of the Committee on the Fund for the Endowment of the Theological Seminary was taken up and adopted. It is as follows:

REPORT OF COMMITTEE ON ENDOWMENT FUND FOR THEOLOGICAL SEMINARY

New York, May 27, 1870.

To the Synod of the Reformed Presbyterian Church:

The Committee on the Endowment Fund of the Theological Seminary respectfully report, that for the reasons given in their last report, namely, possible interference with the contributions for the current expenses, active exertions to obtain subscriptions to the permanent fund have not been put forth.

The donations received by the Treasurer amount to.....	\$600.00
Amounts of notes paid in, to.....	150.00
Total receipts.....	\$750.00
The cash in Treasury per last report was.....	2,990.77
Total.....	\$3,740.77

Of this there has been invested in bond and mortgage in Allegheny Church..... \$3,000.00
 Leaving in the Treasury..... 740.77

The present condition of the Fund and the investments for it are as follows :

Invested in New York city five per cent. currency Water Bonds..\$ 5,000.00
 Invested in United States six per cent. Gold Bonds..... 16,400.00
 Bond and mortgage on Allegheny Church (eight per cent.)..... 3,000.00
 Notes of members in Treasurer's hands..... 700.00
 Cash on hand, temporarily, at eight per cent..... 747.77

Total..... \$25,840.77

Besides which there is the amount previously reported, of three to four thousand dollars of notes of hand of members of the church, and supposed to be good and in due time available.

The income from these investments is estimated for this year at \$1,700.00

The income from the notes of hand may be estimated at..... 300.00

Total..... \$2,000.00

There remain to be raised by contribution..... 3,200.00

As the current expenses are estimated at.....\$ 5,200.00

From the report of the Treasurer we observe that the income the past year was about \$600.00 less than was needed, the Professors' salaries by that much being unpaid.

The amount, then, to be raised by contribution this year will not be less than \$3,800.00.

There seems to be so little for the committee to do in the present attitude of unwillingness of persons of means in the church to place additional funds in permanent investment for this object, that the committee cannot recommend their continuance.

Respectfully submitted on behalf of the Committee,

WALTER T. MILLER, *Chairman.*

The Report of the Committee on the Signs of the Times was taken up. It was referred to the Central Board of Domestic Missions, with instructions to fill the blanks as to days of Fasting and Thanksgiving, to add any new causes that may arise, and to publish the causes in due time.

The items of unfinished business, paragraph No. 2 of report of Committee on Discipline, 1869, and that in relation to Monmouth College, Ill., were laid on the table until the next meeting of Synod.

Synod directed that the duty of Covenanting be made the subject of special prayer on the day of the annual Fast.

The thanks of the Synod were given unanimously and most heartily to our friends of the several congregations in this city for their munificent hospitality to its members.

Thanks were returned the several railway companies that have given excursion tickets to the members of this Synod, and also to those who made arrangements for procuring them, and for the entertainment of the members of this court.

Wm. Wills and Dr. Wm. R. Hamilton were appointed a committee

to secure a reduction of fares for the members of Synod in attending its next meeting.

The Committee appointed to frame queries for Presbyterian visitation are D. Scott, D. McAllister, James Campbell.

The Minutes were ordered to be published in the *Reformed Presbyterian and Covenanter*.

Synod adjourned with prayer and singing Psalm 133, to meet in the Reformed Presbyterian Church, Pittsburgh, Pa., on the Wednesday after the fourth Tuesday of May, 1871, at 7½ P. M.

J. C. K. MILLIGAN, *Moderator*.

R. Z. WILLSON, *Clerk*.

THE FOLLOWING PAPER ACCOMPANIED THE REPORT OF THE BOARD OF
EDUCATION.

During the present year the following contributions have been made by congregations and individuals for the support of colored students, designated and applied as follows:

1st New York,	for J. F. Quarles,.....	\$220 00
1st Philadelphia	" W. Anderson,.....	110 00
Pittsburgh cong. & W. Wills,	" Lewis Johnston,.....	125 00
Salt Creek,	" W. Williams,.....	90 00
Missionary Soc., Pittsburgh,	" G. Elliott,	125 00
Miss H. M. Johnston and } Sarah Morse, D. C., }	" John Wilder,.....	80 00
Mr. Taylor, 1st Phil.,	" D. W. Boxley,.....	75 00

BLOOMINGTON CONGREGATION.

S. Latimer,.....	\$25 00
T. N. Faris,.....	20 00
S. R. Hemphill,.....	5 00
Mr. M'Caughan,.....	10 00
Mr. Irwin,.....	5 00
J. Smith,.....	5 00

For Squire Williams,.....\$70 00

Rev. J. S. T. Milligan,.....	3 85
" B. M'Cullough,.....	1 00
" J. French,.....	1 00
Jas. Brannon,.....	2 00
Joseph Dodds,.....	5 00
Mrs. Bates, Glasgow,.....	11 00
S. R. Crowe, board of Mary Ramsey,.....	125 00

Entire amount,.....\$1,043 85

THE following mistakes owing to illegible copy, occurred in the first article in the June number:

Page 164, line 13, "are not," should be "or not." Page 166, the last word of line 3 should be "unlimited." Same page, line 12, the "?" should be after the words "any State?" and the next word begin a new sentence. Same page, the quotation marks on lines 24 and 17 from the bottom, should be omitted; the words between these belong to the passage quoted. Page 168, the word "bad" at the end of the first paragraph should be omitted. Same page, line 24 from bottom, the last word should be "sentiment." Page 169, line 7 from the end, "enlisting" should be "acting."

GENERAL STATISTICAL STATEMENT.

PRESBYTERIES.	Congregations.	Ministers.	Elders.	Deacons.	Families.	Communicants.	Sabbath School Scholars.	Baptisms.	INCREASE.			DECREASE.				CONTRIBUTIONS.										
									By Profession.	By Certificate.	Total Increase.	By Censure.	By Dismissal.	By Purging Roll.	By Death.	Total Decrease.	Foreign Mission.	Home Mission.	Freedmen's Mission.	National Reform.	Theological Seminary.	Church Buildings.	Education Fund.	Pastor's Salary.	All other Objects.	Total Contributions.
New York, ...	17	18	75	68	952	2299	1722	125	141	126	267	...	113	43	35	191	\$2,398.97	\$ 289.97	\$ 744.83	\$711.53	\$1,122.86	\$ 7,133.94	\$ 374.49	\$ 19,102.00	\$ 18,689.09	\$ 52,629.48
Philadelphia,	5	4	28	14	175	716	No rept	21	37	24	61	7	6	.....	21	34	968.46	130.06	131.19	139.12	739.14	889.95	240.03	5,950.00	4,787.06	13,975.01
Rochester, ...	6	6	32	14	222	529	No rept	21	19	9	28	...	11	12	11	34	424.25	206.72	252.04	70.00	96.43	212.40	.....	4,132.55	1,282.03	6,642.76
Pittsburgh, ...	18	22	92	29	669	1933	349 rept	104	88	83	171	7	9	31	32	160	1,478.25	862.90	892.36	774.40	544.56	16,903.35	221.88	11,879.75	6,935.54	40,392.00
Lakes,	11	9	37	20	279	728	235	43	40	11	89	4	29	21	18	72	1,399.65	297.39	57.35	149.13	139.59	71.42	80.95	6,836.00	2,741.17	11,272.65
Ohio,	8	5	31	13	170	500	No rept	22	17	8	25	...	28	.....	19	47	168.97	70.85	119.69	.....	112.96	179.23	.....	3,023.26	1,169.93	4,844.89
Illinois,	9	10	42	32	360	930	No rept	51	53	33	86	1	36	8	7	47	347.88	85.50	123.60	.....	204.66	568.70	.....	4,390.65	1,669.51	7,263.49
Iowa,	13	12	49	29	390	942	No rept	93	40	56	96	...	47	5	11	68	327.47	108.70	1-8.15	357.60	102.61	2,390.10	27.25	4,649.45	3,137.68	11,239.01
Totals,	87	86	386	208	3187	8577	2306 rept	479	435	288	773	19	360	115	154	653	\$7,465.10	\$4,146.09	\$2,359.21	\$2,201.78	\$3,062.80	\$ 28,355.09	\$ 944.55	\$ 59,442.66	\$ 40,311.61	\$148,288.89

STATISTICS OF THE

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders	No. of Deacons.	No. of Families.	Communicants.	No. of S.S. Scholars.	Baptisms.	By Profession.	By Certificate.	Total Increase.
New York Presbyt.											
First New York.....	J. C. K. Milligan.....	264 W. 4th st., N. Y.....	5	8	140	284	207	113	41	19	60
Second ".....	A. Stevenson, D. D.....	314 W. 30th st., N. Y.....	8	6	159	400	391	18	18	9	27
Third ".....	David Gregg.....	255 W. 20th st., N. Y.....	5	...	93	239	159	7	8	10	13
Fourth ".....	No Pastor.....	.....	3	4	22	62	57	...	...	...	62
Brooklyn.....	John H. Boggs.....	133 Lafayette Av., Brooklyn	3	...	27	117	50	4	4	4	3
First Newburgh.....	Samuel Carlisle.....	Newburgh, N. Y.....	6	6	106	217	120	12	17	4	21
Second ".....	J. R. Thompson.....	Newburgh, N. Y.....	6	5	74	173	100	8	8	8	16
Coldenham.....	J. W. Shaw.....	Orange Lake, N. Y.....	4	4	15	46	...	1	2	3	5
White Lake.....	J. B. Williams.....	White Lake, Sul. Co., N.Y.....	4	5	33	87	50	12	3	...	3
Kortright.....	J. O. Bayles.....	West Kortright, N.Y.....	4	5	26	76	32	4	2	...	3
Bovina.....	Joshua Kennedy.....	Brushland, N. Y.....	3	3	29	69	28	6	2	...	3
Walton.....	David M'Allister.....	Walton, N. Y.....	4	2	27	68	89	7	3	...	3
Boston.....	William Graham.....	East Cambridge, Mass.....	5	5	51	146	57	9	8	5	13
Ryegate and Barnet,	Joseph M. Beattie.....	Ryegate, Vt.....	5	4	73	148	130	7	10	...	10
Craftsbury.....	A. W. Johnston.....	East Craftsbury, Vt.....	4	2	42	75	80	211	11	1	12
Topsham.....	James M. Faris.....	Topsham, Vt.....	4	2	18	44	50	5	2	1	3
West Hebron.....	No Pastor.....	W. Hebron, Wash. Co., N.Y.	2	2	7	24	...	1	2	...	2
West Galway Miss.	.....	W. Galway, Fulton Co., "	...	...	3	7	...	...	...	...	...
Fayston Mission.....	.....	Fayston, Vt.....	...	...	4	7	...	...	...	...	...
Ballibay Mission.....	.....	Camptown, Brad'd Co., Pa.	...	...	5	10	...	...	...	...	...
N. Y. City Mission.....	R. Z. Willson.....	859 8th Ave., N. Y.....	...	...	...	122	...	...	...	...	...
Prof. of Theology.....	J. K. W. Sloane, D.D.	Allegheny City, Pa.....	...	...	...	...	...	...	...	...	...
Missionary to Syria.....	Joseph Beattie.....	Latakiah, Syria.....	...	...	...	...	...	...	...	...	...
Totals.....			75	63	952	2399	1722	125	141	126	267
Phila. Presbytery.											
First Philadelphia.....	T. P. Stevenson.....	1405 N. 18th st.....	8	8	...	217	...	10	7	9	16
Second ".....	S. O. Wylie.....	636 N. 17th st.....	8	...	95	263	...	6	14	4	18
Third ".....	R. J. Sharpe.....	218 E. Dauphin st.....	5	4	30	131	...	5	14	11	25
Baltimore.....	W. P. Johnston.....	65 E. Baltimore st.....	3	...	22	60	...	2	...	...	2
Conococheague.....	.....	.....	4	2	28	45	...	...	...	...	...
Totals.....			28	14	175	716	...	21	37	24	61
Rochester Presbyt.											
Rochester.....	R. D. Sproull.....	126 Alex'der st., Roch., N.Y.	5	5	81	127	...	4	6	5	11
York.....	S. Bowden.....	York, Liv. Co., N. Y.....	8	...	62	175	...	10	3	7	10
Syracuse.....	J. M. Armour.....	361 Grape st., Syracuse, N.Y.	7	2	34	75	...	5	...	3	3
Stirling.....	No Pastor.....	.....	5	3	25	86	...	1	...	...	2
Lisbon.....	No Pastor.....	Lisbon Centre, N.Y.....	3	2	27	80	...	...	...	3	3
Ramsey.....	R. Shields.....	Almonte, Ontario, C. W.....	4	2	13	26	...	1	...	1	1
Lochiel,*.....	.....	.....	...	...	...	...	...	...	...	...	...
Toronto,*.....	.....	.....	...	...	...	...	...	...	...	...	...
Owens Sound.....	D. Scott.....	50 N. st., Rochester, N. Y.....	...	...	...	...	...	...	...	...	...
.....	M. Wilkin.....	Stirling, N. Y.....	...	...	...	...	...	...	...	...	...
Totals.....			32	14	222	629	...	21	19	9	28
Lakes Presbytery.											
First Miami.....	J. L. M'Cartney.....	Belle Centre, O.....	4	4	50	115	...	10	14	...	...
Second ".....	Wm. Milroy.....	Belle Centre, O.....	6	...	44	103	...	7	6	...	6
Southfield.....	J. S. T. Milligan.....	Birmingham, Mich.....	5	7	60	154	130	8	3	2	5
Cedarville.....	S. Sterrett.....	Cedarville, O.....	2	1	14	35	...	2	...	...	2
Cincinnati.....	H. H. George.....	109 Clinton St., Cin.....	3	1	20	59	...	2	9	5	14
Garrison.....	.....	Orange, Ind.....	2	...	...	38	...	...	...	...	...
Cedar Lake.....	J. French.....	California, Mich.....	3	2	41	90	80	5	6	4	10
Lake Eliza.....	R. M. C. Thompson.....	Hebron, Ind.....	3	1	12	24	...	3	...	...	...
Novi.....	B. M'Cullough.....	Novi Corners, Mich.....	2	1	10	19	...	...	...	...	...
Rushsylvania.....	P. H. Wylie.....	Rushsylvania, O.....	4	2	16	52	25	2	2	...	2
Macedon.....	P. H. Wylie.....	Macedon, O.....	3	1	12	22	...	3	...	...	...
Tuscola,*.....	.....	.....	...	...	...	10	...	...	...	...	...
Decatur,*.....	.....	.....	...	...	...	4	...	...	...	...	...
Totals.....			37	20	279	728	235	42	40	11	30
Ohio Presbytery.											
Utica.....	John C. Boyd.....	Utica, Ohio.....	6	3	32	95	...	5	...	2	2
Salt Creek.....	H. P. M'Clurkin.....	New Concord, O.....	7	7	60	183	...	13	14	...	14
Londonderry.....	Jas. A. Thompson.....	Londonderry, Guernsey Co., O	5	...	22	60	...	5	2	2	4
Muskingum & Tomika	J. C. K. Faris.....	West Zanesville, O.....	3	...	20	56	...	6	...	1	1
Jonathan's Creek.....	A. M'Farland.....	Putnam, O.....	2	2	14	36	...	2	1	...	1
Middle Wheeling.....	A. M'Farland.....	.....	3	...	13	31	...	1	...	3	3
Brownsville,†.....	.....	Jolly P. O., Monroe Co., O	3	...	9	34	...	...	...	...	...
Sandusky.....	.....	Leesville, O.....	2	1	...	11	...	...	...	...	...
Totals.....			31	15	170	500	...	22	17	8	25

* Missionary Stations. † Taken from last report. ‡ One adult. § Two adults. || Six adults.

REFORMED PRESBYTERIAN CHURCH.

Decrease.				CONTRIBUTIONS.										
By Censure	By Dismission	Purging Roll.	By Death.	Total Decrease.	Foreign Mission.	Home Mission.	Freedmen's Mission.	National Reform.	Theological Seminary.	Church Building.	Education Fund.	Pastor's Salary.	All other objects.	TOTAL.
7	13	3	4	19	\$ 192.51	\$ 167.75	\$ 178.85	\$ 231.53	\$ 106.51	\$ 186.00	\$ 230.24	\$3,000.00	\$1,969.09	\$6,212.48
65	3	7	23	81	462.32	293.63	193.38	112.55	329.68	1,040.85	102.00	13,000.00	4,789.00	1,0273.41
.....	824.00	690.00	200.00	113.00	277.00	580.00	.....	21,555.00	3,003.00	7,242.00
.....	8550.00	617.76	1,067.76
.....	125.00	15.00	.....	.....	55.00	4,000.00	.....	1,500.00	1,400.00	7,095.00
.....	100.00	32.00	33.66	74.00	75.14	292.19	.....	1,500.00	1,511.36	3,618.55
.....	220.36	23.92	28.04	32.00	56.10	.....	.....	1,200.00	1,016.54	2,676.98
.....	23.09	15.82	17.02	.....	11.35	.....	.....	1450.00	268.00	785.23
.....	16.50	18.00	17.00	9.00	10.00	17.50	10.00	700.00	103.68	901.88
.....	41.00	10.00	22.86	12.00	16.00	17.39	21.00	500.00	170.00	810.25
.....	60.00	19.00	30.00	10.00	30.00	.....	.....	600.00	1,500.00	2,249.00
.....	64.34	64.75	.....	20.00	44.28	336.20	11.25	800.00	861.14	2,201.96
.....	51.85	118.52	.....	59.45	35.55	178.81	.....	1,500.00	1,116.26	3,060.44
.....	109.70	88.48	24.00	15.00	24.50	541.00	.....	700.00	206.92	1,659.60
.....	42.50	15.00	.....	10.00	15.00	.....	.....	800.00	263.74	1,146.24
.....	17.00	17.65	13.00	23.75	417.00	15.00	503.40
.....	5.00	18.00	330.00	8.00	356.00
.....	105.00	20.00	125.00
.....	141.45	141.45
.....	603.00	603.00
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* 57 to form the 4th congregation. † One as student of Theology. ‡ Raised to \$3,500. § Pulpit supplies.
 ¶ Raised to \$500. ¶ \$100 as supplement.

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No of Elders.	No. of Deacons.	No. of Families.	Communicants.	No. of S.S. Scholars.	Increase.			
								Baptism.	By Profession.	By Certificate.	Total Increase.
Pittsb. Presbytery.											
Allegheny,			9	90	268	172	3	6	4	10	
Brookland,	Robert Reed,	Lucasco, Westm'd Co., Pa.	4	41	116						
Clarksburg,	J. A. Black,	Clarksburg, Pa.	4	22	76	20	7	3	2	5	
Little Beaver,	N. M. Johnston,	New Galilee, Pa.	5	40	118		7	5	3	8	
Miller's Run,	Wm. Slater,	Venice, Pa.	6	33	81		8	5	2	7	
Monongahela,	J. W. Sproull,	M'Keesport, Allegh. Co., Pa.	10	52	137	30	13	11	1	12	
N. Alexand' & Greensb'g,	T. A. Sproull,	New Alexandria, Pa.	7	6	51	163	6	9	6	15	
Oil City,			3	16	30	52	4	3	3	6	
Oil Creek,	Daniel Reid,	Titusville, Pa.	4	26	56		8	3		3	
Pine Creek,			2	8	22		1	2		2	
Pittsburgh,	A. M. Milligan,	Allegheny, Pa.	5	7	80	253	16	15	19	34	
Poland & N. Jackson,	R. J. George,	Ellsworth, Ohio,	3	3	25	55		2	1	3	
Salem,	A. J. McFarland,	Stanton, Jefferson Co., Pa.	6	3	25	65	5	2	3	5	
Slippery Rock, &c.,	J. C. Smith,	Rose Point, Lawrence Co., Pa.	7	3	62	150	8	4	4	8	
Springfield, &c.,	J. J. McClurkin,	New Wilmington, Pa.	5	4	105		3	6		6	
Union, &c.,	John Galbraith,	Glade Mill, Butler Co., Pa.	7	47	116		4	2		2	
Wilkesburg,	Joseph Hunter,	Wilkesburg, Pa.	6	40	100		7	10	9	19	
Rebooth, Wah'g Br.			1	7	14		3				
Westmorel'd Miss. St.											
Bear Run Miss. St.											
Centreville Miss. St.											
Prof. of Theology	T. Sproull, D. D.,	259 N. Ave., Allegheny, Pa.									
Missionary to Syria.	Rev. B. J. Dodds,	Aleppo, Syria									
	T. M. Elder,	Dayton, Pa.									
	T. Hanney,	8 Ledlie st., Allegheny, Pa.									
	J. M. Johnston,										
	N. R. Johnston,	New Brighton, Pa.									
	J. M'Anley,	Rimersburg, Pa.									
	J. Wallace,	Adamsville, Pa.									
Total,			92	29	666	1933	349	104	88	83	171
Illinois Presbytery.											
Old Bethel,	W. J. Gillespie,	Jordan's Grove, Ill.	7	3	52	137		10	23	9	32
ethel,	D. S. Faris,	Sparta, Ill.	5	4	49	94		5	6	2	8
Ikhorn,*	A. C. Todd, †	Ayer's Point, Ill.	10	6	83	226					
Pethesda,	D. J. Shaw,	Bloomington, Ind.	4	5	33	90		7	2	2	4
Princeton,			2	2	11	26		3			
Churchill,	Wm. F. George,	Coultersville, Ill.	5	5	50	100		9	7	2	9
St. Louis,	J. M'Cracken,	2315 Gamble Av., St. Louis,	3	2	27	70		3	6	5	11
Stanton,	J. Middleton,	Stanton, Ill.	3	2	14	30					
Olathe,	W. W. M'Millan,	Olathe, Kansas,	4	3	41	97		14	9	13	22
	Jas. Wallace,	Randolph & 21 st., St. Louis									
Total,			42	32	360	930		51	53	33	86
Iowa Presbytery.											
Sharon,	J. M. M'Donald, D.D.,	Linton, Iowa.	9	7	75	251		19	10	6	16
Lind Grove,	C. D. Trumbull,	Bodgeville, Iowa,	5		32	82		10	4	1	5
Clarinda,	D. M'Kee,	Clarinda, Iowa,	7	5	60	151		23	11	7	18
Kossuth,	R. Johnson,	Kossuth, Iowa,	2	1	17	39		1	4	4	8
Washington,	S. M. Stevenson,	Washington, Iowa,	5	2	20	50					
Albia,	J. Love,	Albia, Iowa,									
Winchester,	J. Dodds,	Winchester, Kansas,	3	2	30	78		8		14	14
Maquoketa,	D. H. Coulter,	Hopkinton, Iowa,	6	5	43	94		16	3	6	9
Walnut City,			3	3	23	56		6	3	6	9
Ainsworth,			2	1	12	26		3		8	8
Rehoboth,			5	3	27	70		5			
Vernon,			2	2	21	45		2	5	2	7
Elliot,											
Lake Reno,	R. Hutcheson,	Fairbank, Buck Co., Iowa,									
	R. B. Cannon, D. D.,	Columbus City, Iowa,									
	J. S. Buck,	Elliot, Minn.									
	J. Neill,	Fairbank, Iowa,									
Total,			49	29	360	942		93	40	56	96

* From Report of 1868. † Two adults. ‡ By separation from Salem congregation.

APPENDIX.

Report of J. Brown, Treasurer of Board of Education.

1869.				
Sept.	21.	Expense to Prof. Crowe, to balance of salary due year ending July, 1869,.....	\$ 287	66
		Expressing the above to Belle Centre,....		40
Nov.	10.	" To Prof. Crowe on account of salary,.....	225	00
		Expressing the above to Belle Centre,....		35
Dec.	28.	" To Prof. Crowe on acc't. of salary,.....	130	00
		" Express charges,.....		35
1870.				
April	12.	" To Prof. Crowe on acc't. of salary,.....	102	00
May	3.	" To Auditing Committee for W. Williams,	30	00
"	23.	" To Prof. Crowe on acc't. of salary,.....	48	00
		To balance on hand,.....	3	62
			\$827 38	

Report of Wm. Brown, Treasurer of Foreign Mission Fund.

1869.				Dr.
May	26.	To cash paid for bill of exchange for £60 in favor of Rev. R. J. Dodds, and for £100 in favor of Dr. Matheny for expenses of mission—gold 40½ per cent., exchange 9½ per cent. premium,.....	\$1,090.55	
May	"	" Postage paid Chairman of Board,.....	3.10	
July	17.	" Dr. Matheny, account of salary paid D. Gregg,	36.00	
"	22.	" Miss R. Crawford, " Miss S. Crawford,	65.75	
Aug.	3.	" Rev. J. Beattie, " Miss S. M. Brown,	46.75	
"	18.	" Geographical Globe for Mission,.....	12.00	
"	18.	" Medicines for Mission,.....	443.09	
"	26.	" Bills of exchange for £94 5s. 2d. in favor of R. J. Dodds, for £92 16s. 6d. favor Rev. J. Beattie, for £94 9s. 6d. favor Dr. Matheny, for £29 18s. favor Miss R. Crawford, balance in full salaries from October 1st, 1868, to March 1st, 1870—gold 33½ per cent. premium,.....	2,028.15	
"	27.	" Dr. Matheny, bills paid by W. T. Miller,.....	21.25	
Sept.	21.	" Insurance paid on 8 boxes merchandise from Liverpool to Latakiah,.....	7.50	
Oct.	26.	" Postage paid to Chairman of Board,.....	5.00	
Nov.	23.	" Bill of exchange for £104 4s. 3d. favor of Rev. R. J. Dodds for expense of mission—gold 26½ per cent. premium, exchange 9 per cent. premium,.....	634.38	
1870.				
Feb.	4.	" Postage paid Chairman of Board,	5.00	
"	16.	" Cash paid for bills of exchange for £100 favor of Rev. R. J. Dodds, for £100 favor Rev. Joseph Beattie, for £96 6s. 10d. favor Dr. Matheny, for £40 favor Miss R. Crawford, balance in full salaries from April 1st to October 1st, 1870—gold 20 per cent., exchange 8½ per cent. premium,.....	1,953.03	

Reports of Synod's Treasurers.

253

Mar. 8.	To Bill of exchange for £100 favor Dr. Matheny for expense of mission—gold 12½ per cent., exchange 8½ premium, ..	\$ 541.59
" 31.	" Subscription to New York <i>Tribune</i> for Dr. Matheny,	5.64
" 31.	" Balance in treasury,	4,064.28
		<hr/> \$10,963.06

Report of Wm. Brown, Treasurer of Domestic Mission Fund.

1869.		<i>Dr.</i>
May 14.	To cash paid for \$200 Philadelphia City 6's, investment of donation of James Thompson, Sr.....	\$204.00
" 14.	" U. S. 5-20 loan, 1867, investment of donation of James Thompson, Sr.,	59.12
July 23.	" Daniel Euwer, Treasurer of Domestic Mission Fund,	154.91
1870.		
Jan. 13.	" Daniel Euwer, Treas. of Dom. Miss. Fund, balance,	155.74
		<hr/> \$573.77

Report of Wm. Brown, Treasurer of Fund for Education of Theological Students.

1869.		<i>Dr.</i>
Nov. 6.	To cash paid D. Gregg, Treasurer of Students' Fund, ..	\$400.00
Dec. 21.	" Cash paid D. Gregg, Treasurer of Students' Fund, ..	186.80
1870.		
Feb. 7.	" Cash paid D. Gregg, Treasurer of Students' Fund, ..	158.20
Mar. 31.	" Balance in treasury;	98.17
		<hr/> \$843.17

Report of Wm. Brown, Treasurer of Theological Seminary Fund.

1869.		<i>Dr.</i>
Apr. 20.	To amount overdrawn treasury,	\$ 62.50
Sep. 24.	" D. Gregg, Treasurer,	62.50
Nov. 8.	" D. Gregg, Treasurer,	62.50
1870.		
Mar. 4.	" D. Gregg, Treasurer,	62.50
		<hr/> \$250.00

Report of Wm. Brown, Treasurer of Literary Fund.

1869.		<i>Dr.</i>
May 29.	To cash paid Rev. R. Z. Willson, services as Clerk of Synod,	\$ 50.00
1870.		
Mar. 31.	" balance in treasury,	174.60
		<hr/> \$224.60

*Reports of Synod's Treasurers.**Report of Wm. Brown, Treasurer of Fund for Supcrannuated Ministers.*

1869.		Cr.
Apr. 20.	By balance in treasury.....	\$12.18
July 22.	" City of Philadelphia, 6 months interest.....	5.81
1870.		
Jan. 12.	" City of Philadelphia, 6 months interest....	5.21
		<hr/> \$22 60

1869.		Dr.
Sept. 30.	To cash paid as per order of last Synod to Miss Jane Gibson	\$ 1.68
Oct. 8.	" Cash paid to Miss Jane Gibson.....	3.28
Mar. 26.	" " " " "	7.16
" 31.	" " " " "	2.00
Mar. 31.	" Balance in treasury.....	8.48
		<hr/> \$22.60

Report of J. Wiggins, Treasurer of M'Kinney Fund.

CASH PAID OUT.

June 4, 1869.	Cash by mail to S. & R. M'Kinney,.....	\$50 00
July 30,	" " " " "	50 00
Sept. 24,	" " " " "	50 00
Dec. 1,	" " " " "	50 00
Feb. 1, 1870.	" " " " "	50 00
April 25,	" " " " "	50 00
		<hr/> \$300 00
Balance in Treasury,.....		13 00

Report of D. Euwer, Treasurer of Southern Mission.

1869.		Dr.
May 22.	To cash in hands of Rev. J. M. Johnston, collected on account of property sold,.....	\$ 65 00
June 7.	" cash to pay Lot in Washington, D. C.....	500 00
July 9.	" " paid Rev. J. M. Johnston, on quarter June 12, 1869,.....	150 00
" "	" " Kate Trumbull, on quarter commencing June 26, 1869,	50 00
" "	" " E. A. Jameson, on quarter commencing June 6, 1869,.....	105 00
Aug. 11.	" cash paid J. M. Johnston, bal. qr. ending Sept. 13, 1869,.....	225 00
" "	" cash paid Mr. Quarles, for labor at Washington,.....	40 00
" "	" draft sent S. E. Morse, on qr. commencing July 1, 1869	60 00
" 21.	" draft sent E. A. Jamison, in full to Sept 6, '69,	20 00
" 25.	" cash paid balance due J. F. Quarles,.....	35 00
Sept. 21.	" " Miss S. E. Morse, in full to Oct. 1, 1869, of salary,.....	60 00
" " "	" " Miss S. E. Morse, in full, for expenses,.....	45 55

Report of Synod's Treasurers.

255

Sept. 21.	To Cash paid Helen M. Johnston qr. ending Oct.		
	1, 1869,.....	\$120 00	
" "	" travelling expenses in full,.....	41 05	
			\$266 60
" 25.	" cash paid Kate Trumbull, bal. qr. ending Sept.		
	28, 1869,.....	\$ 70 00	
" " "	" " Kate Trumbull, travelling expenses,	32 50	
" " "	" " E. A. Jamison, " "	35 00	
			137 50
Oct. 7.	" " " J. M. Johnston on account qr. sal-		
	ary commencing Sept. 12, 1869....		200 00
" 19.	" " " Rev. J. M. Johnston, from 2d Con-		
	gregation, Newburgh,.....		10 00
" 21.	" " " Rev. J. M. Johnston, bal. qr. ending		
	Dec. 12, 1869,.....	\$165 00	
" " "	" " Miss E. A. Jamison, qr. ending Dec.		
	6, 1869,.....	120 00	
" " "	" " Miss Kate Trumbull, qr. ending Dec.		
	28, 1869,.....	120 00	
" " "	" " Miss Helen M. Johnston, qr. ending		
	Jan. 1, 1870,.....	120 00	
	1870.		525 00
Jan. 17.	" " " Rev. J. M. Johnston, half qr. com-		
	mencing Dec. 12, 1869,.....	\$187 50	
" " "	" " Miss E. A. Jamison, half qr. com-		
	mencing Dec. 6, 1869,.....	60 00	
" " "	" " Miss Kate Trumbull, half qr. ending		
	Dec. 28, 1869,.....	60 00	
" " "	" " Miss Helen M. Johnston, half quar.		
	ending Jan. 1, 1870,.....	60 00	
			367 50
" 20.	" " " Rev. J. M. Johnston, amount from		
	Mrs. Emily Taggart, Washing-		
	ton, D. C.....		20 00
Mar. 7.	" draft sent Miss E. A. Jamison, \$30 to each S.		
	S. teacher,.....		90 00
" 22.	" cash paid to W. Wills, amount assessed for		
	water improvements in Washington, D. C....		40 15
			\$2,901 75
May 9.	Balance due Treasury,.....	\$68 84	

Report of J. Wiggins, Treasurer of Superannuated Ministers' Fund.

RECEIPTS.

Dec. 1, 1869.	Collection 2d congregation, New York,.....	\$675 28
Feb. 2, 1870.	Henry O'Neill, elder 2d cong., New York,.....	250 00
" 10,	" Southfield cong., by express,.....	11 80
" 14,	" Rev. John Middleton and family,.....	10 00
" 24,	" Second cong., Miami,.....	13 00
Mar. 11,	" Utica cong., Ohio,.....	8 50

Mar. 11, 1870.	Rev. H. P. M'Clurkin,.....	\$ 5 00
" " "	Salt Creek cong.....	6 00
April 5. "	First cong., New York,.....	7 09
" 8. "	Bethel cong., Ill.....	22 60
" 19. "	Ramsey cong., Canada,.....	6 00
" 22. "	Second cong., Philadelphia,.....	51 00
" 23. "	Stanton cong., Ill.,.....	6 75
" 26. "	Cedar Lake cong.....	6 00
" 27. "	Kortright cong.....	12 00
" " "	Oil Creek branch of Oil Creek cong.....	5 00
" " "	Mrs. Joseph Carson, of Oil Creek cong.....	5 00
May 20. "	Oil City cong., W. C. Magee,.....	5 80
" " "	Elder James Watson, Utica cong., Ohio,.....	5 00
		<hr/>
		\$1,175 00

Report of D. Euwer, Treasurer of Domestic Mission.

1869.

June 21.	To cash paid D. C. Faris,.....	\$ 50 00
Aug. 11. "	Rev. J. S. Buck, per W. Wills,.....	13 75
Sept. 2. "	Mr. D. C. Faris, book bill,.....	11 66
" " "	Mr. D. C. Faris, balance qr. salary,.....	133 34
Oct. 7. "	Rev. J. S. Buck, book bill, per W. Wills,.....	25 00
Nov. 6. "	Mr. D. C. Faris, collected at Reno,.....	\$ 41 29
" " "	Mr. D. C. Faris, in draft, balance second qr.....	153 71
		<hr/>
" 24. "	Rev. J. S. Buck, per W. Wills,.....	195 00
" " "	Rev. John Crozier, per Dr. Sproull, in full,.....	222 00
" 27. "	Mr. D. C. Faris, from Round Prairie, on 3d qr.....	80 00
Dec. 21. "	Rev. J. Wallace, Sylvania, Dade Co., Mo.....	17 62
Feb. 14. "	Rev. J. Dodds, per Jno. A. M'Kee, in June '69,.....	150 00
" 15. "	" " " for labor at North Jackson, Ks.....	50 00
" " "	" " " " per Jno. A. M'Kee,.....	45 00
" 22. "	Express charges on \$15.21 from Miami cong.....	50 00
" 28. "	Mr. D. C. Faris, collected at Reno,.....	\$ 54 95
" " "	" " " balance of 3d qr.....	122 43
		<hr/>
Mar. 16. "	Mr. D. C. Faris, collection at Lake Reno and Round Prairie, on 4th qr.....	177 38
" 21. "	Rev. J. Wallace, collection at Sylvania, Mo.....	23 75
" 29. "	Rev. J. S. Buck, am't sent to J. M. Davis,.....	39 50
Apr. 10. "	Paid express charges on Mrs. Wright's donation,.....	80 00
May 9. "	Balance on hand,.....	70
		<hr/>
		\$2,414 88

PITTSBURGH PRESBYTERY.

Allegheny—June, 4th Sabbath, Crozier; July, 1st and 2d Sabbath, Willson; 4th, Wallace; August, 1st Sabbath, Elder; 2d, 3d and 4th, Hood; September, 1st Sabbath, Professor Sproull; 2d, T. C. Sproull; 3d, Galbraith; 4th, McAuley; October, 1st, Black; 2d Sabbath, Hunter.

Bear Run—June, 4th Sabbath, Robb; July, 3d Sabbath, McAuley; August, 2d Sabbath, A. G. McFarland; 4th, Willson; September, 2d Sabbath, Wallace; 4th, Crozier; October, 2d Sabbath, Elder.

Centerville—July, 2d Sabbath, Hood; 3d, Crozier; August, 2d Sabbath, Smith; September, 1st and 2d Sabbaths, McAuley; October, 2d Sabbath, McClurkin.

Manchester—June, 4th Sabbath, N. M. Johnston to dispense the Sacrament, assisted by W. McFarland; July, 3d Sabbath, Willson; August, 1st Sabbath, N. R. Johnston; 4th, Black; September, 3d Sabbath, McAuley; October, 1st Sabbath, Crozier.

Mahoning—July, 2d Sabbath, McAuley; 5th, Hood; August, 1st Sabbath, R. Reed to dispense the Sacrament, assisted by Hood; 3d, Willson; September, 1st Sabbath, Wallace; 3d, Crozier; October, 1st Sabbath, Elder.

Oil City—June, 4th Sabbath, McAuley; July 1st Sabbath, Robb; 2d, Wallace; 3d and 4th, Hood; 5th, Willson; August, 1st Sabbath, Willson; 3d, Milligan; September, 1st Sabbath, Crozier; 4th, McClurkin; October, 2d Sabbath, Wallace.

Parnassus—June, 3d Sabbath, D. Reed, and organize the Congregation of Manchester and Parnassus on the Monday following; July, 1st Sabbath, Hood; 2d, Robb; 4th, Willson; August, 2d Sabbath, Hood; September, 1st Sabbath, T. C. Sproull; 4th, Black; October, 2d Sabbath, T. A. Sproull.

Pine Creek—July 1st Sabbath, Black; 3d, Wallace; August 1st Sabbath, McAuley; 3d, George; September 1st Sabbath, Slater; 3d, J. W. Sproull to dispense the Sacrament, assisted by T. C. Sproull, and hold an election for elders on the Monday of the Communion; October 1st Sabbath, Wallace.

Pine—July, 2d Sabbath, McAuley; August, 2d Sabbath, Willson; September, 2d Sabbath, Crozier.

Red Stone—July 3d Sabbath, J. W. Sproull.

In case any of these persons cannot fill their appointments, they will please notify the Committee immediately, that new arrangements may be made. The Committee will see that congregations are supplied on all the above days.

J. W. SPROULL, *Ch. Committee Supplies.*

PHILADELPHIA PRESBYTERY.

Cinnenshengue—D. B. Willson, June; J. Hood, September; S. O. Wylie, to dispense Communion, 3d Sabbath August, assisted by R. J. Sharpe. Mr. Sharpe to preach the Sabbath of preparation.

IOWA PRESBYTERY.

D. C. Martin, *Vernon*, 2d and 3d Sabbaths June; *Rehoboth*, 4th Sabbath June and 1st Sabbath July.

Rout, *Rehoboth*, 1st and 2d Sabbaths August; *Vernon*, 3d and 4th Sabbaths August.

R. B. Cannon, D. D., *Elliot*, 1st, 2d, 3d and 4th Sabbaths July; *Vernon*, 5th Sabbath July, 1st Sabbath August; *Rehoboth*, 1 Sabbath, discretionary.

R. Hutcheson, *Vernon*, 1st, 2d and 3d Sabbaths July; *Ainsworth*, two days, discretionary; *Rehoboth*, two days, discretionary.

S. M. Stevenson, *Elliot*, two Sabbaths in August, discretionary.

C. D. TRUMBULL, *Chairman.*

On account of the length of the Minutes we are compelled again to defer the publication of book notices, obituaries, missionary intelligence and some original articles, and to omit, also, any reference to the important proceedings of last Synod. Heretofore from four to seven weeks were necessary to publish the Minutes. This time, although they are very lengthy, and in some parts, on account of the haste with which business was transacted at the close of the session, very much in confusion, thereby requiring greater care and attention than ordinarily in their publication, they will be in the hands of some of our subscribers in about three weeks after the adjournment of Synod.

RECEIPTS FOR EDUCATION FUND.

February	1,	Stirling, New York, John Hunter,	\$ 7 80
March	19,	Springfield, Rev. J. J. McClurken,	8 60
"	"	Sandy,	2 42
"	"	Greenville,	2 28
"	29,	Monongahela, Rev. J. W. Sproull,	11 00
April	2,	First Miami, S. P. Johnston,	\$5 50
"	"	Less expense expressing	25
"	22,	Female Missionary Society, Salt Creek Congregation Miss Juliet McClurken, for Welbay Williams,	80 00
May	2,	Third Philadelphia, Matthew Glenn,	12 94

JAMES BROWN, Treasurer,
Box 2772, Cincinnati.

SUPERANNUATED MINISTERS' FUND.

May	27,	Mrs. C. K. Snively, Study Grove,	\$ 5 00
"	26,	Rochester Congregation, per Rev. R. D. Sproull,	22 00
"	27,	Oil City " " Rev. J. W. Sproull,	5 00
"	"	York " " Rev. S. Bowden,	28 50
"	"	Londonderry " " Rev. J. A. Thompson,	4 00
"	"	New Alexandria " " Rev. T. A. Sproull,	11 25
June	1,	Muskingum, " " Rev. J. C. Earls,	9 00

J. WIGGINS, Treasurer,
30 Warren Street, New York.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

June	4,	Acheson Bequest, per W. Brown,	\$62 50
"	"	Couchoeague Congregation,	23 00
"	"	Joseph Carson, of Rev. D. Reed's Congregation,	20 00
"	"	Middle Wheeling Congregation, Interest, per Rev. A. McFarland,	5 40
"	"	James C. Reed, Arlington, per Rev. Beattie,	6 10
"	"	Olathe Congregation, per Rev. McMillan,	16 35
"	"	St. Louis Congregation, per Rev. J. M'Cracken,	9 00
"	"	Stirling Congregation,	13 27
"	"	Old Bethel Congregation, per Rev. D. S. Faris,	14 40
"	"	Walnut City Congregation, Eastern Society, per Rev. Trumbull,	5 50
"	"	James Carson, Xenia, Interest, per Rev. Sturgh,	4 00
"	"	Novi Congregation, per Rev. Mr. Cullough,	5 00
"	"	Bethel Congregation, per Rev. D. S. Faris,	6 00
"	"	Samuel Cochran, Leavenworth, Kansas, Annual Subscription,	100 00
"	"	Muskingum Library,	1 50
"	"	Cincinnati Congregation, per Thompson,	36 70
"	"	James Brown, Interest, per Thompson,	6 90

D. GREGG, Treasurer,
No. 99 Wood Street, Pittsburgh, Pa.

Rev. Jos. HUNTER and family, and Miss Deniston, sailed for Europe on June 4th. They intend to remain abroad until about the beginning of October.

THE FORM of Covenant will be published next month. Synod gave no direction in regard to publication.

ALL MONIES received at Synod and after Synod, to June 20th, are acknowledged in this number. Subscribers will please examine their accounts, and if any mistake has been made—either too much or too little credit given, or none at all—notify us immediately.

Other Reports of Synod's Treasurers crowded out, will appear in next number.

THE
Reformed Presbyterian
 AND
Covenanter.

SEPTEMBER, 1870.

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THOMAS SPROULL,
 JOHN W. SPROULL,
 EDITORS AND PROPRIETORS.

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Phil. 2: 16.

"We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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PITTSBURGH:

BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

Rev. J. C. K. Milligan sailed for Europe, Wednesday, the 13th of July. He expects to be absent about three months.

The degree of D. D. was conferred on Rev. R. J. Dodds, Missionary to Syria, by Monmouth College, at its late commencement.

A new congregation, Parnassus and Manchester, was organized by direction of Pittsburgh Presbytery, on the 26th of June, by Rev. D. Reid. It formerly constituted a branch of Brookland, &c. congregation.

Several communications, a missionary letter, a number of obituary notices and three or four selected articles sent for insertion, are crowded out. Next month we hope to be able to insert all articles now on hand.

Iowa Presbytery will meet at Walnut City, Iowa, on the 3d Wednesday of September, at 10 A. M. Arrangements have been made for the ordination of Mr. I. Faris, and his installation as Pastor of Walnut City Congregation, at this meeting.

We again call the attention of our readers to the advertisement of New Brighton Seminary, which was published in our last number. Both Mr. and Mrs. Johnston are well known as teachers, and are in every way competent to conduct with success such an institution. For further particulars send for a circular to the Principal, Rev. N. R. Johnston, New Brighton, Pa.

We must again remind delinquent subscribers of their indebtedness. We sincerely hope those in arrears will at once forward what is due, and so obviate the necessity of sending bills. Every one can see how his account stands by referring to the label upon which is printed the name.

THE Session of the Theological Seminary for 1870-71 will commence as directed by Synod at its last meeting, on the 13th of September. Introductory lecture by Prof. Sloane. The attention of students is requested particularly to the Report of the Committee on the Theological Seminary as printed in the minutes. They will see the importance of being present at the opening.

D. M' ALLISTER, *Secretary*.

S. O. WYLIE, *Chairman of B. S.*

J. Galbraith, A. M. Milligan and D. Gregg are appointed a committee to be present at the opening of the Session.

THE
Reformed Presbyterian and Covenanter.

VOL. VIII.

SEPTEMBER, 1870.

No. 9.

NATIONAL PERSONALITY.

IN the leading article of the March number of the *Reformed Presbyterian and Covenanter* the reader's attention is directed to the subject of a nation's personality and accountability. The writer presents arguments in favor of the negative, for the avowed purpose on his part of eliciting discussion and ventilating the subject.

His objections are :—That if nations are moral personalities accountable to God, there must be an accountability superadded to the accountability of every individual composing the nation; that there must be, also, a superadded reason, will, conscience and soul; and that as nations, as such, do not exist in the future world, they cannot receive infinite punishment for the sins they commit.

We design in this article briefly to consider these objections.

If a superadded accountability means anything, it means that the persons who are subjected to it are held accountable for things that they did not do; it means that their accountability exceeds, or goes beyond their conduct, so that when they come to be judged, they either receive a reward for services not rendered, or are punished for sins not committed. Now, does the holding of nations accountable, involve such injustice towards the individuals who are their members? Every man is accountable for *all his conduct*; he is accountable for all that he does, in whatever situation he may be placed, or in whatever relationship he may be found. And what does a man's whole conduct embrace? We answer, it embraces his *personal conduct*, or what he does in his own person, and also, what he does or transacts by his agents or representatives. It often happens that a man's direct acts, or what he does in his own person, forms but a small part of his whole conduct. If men could do nothing besides what they do in their own individual persons, there would be very little business done in the world. The greater part of business transactions is carried on through the agency of others. And the representative acts of the citizen, who takes active part in political affairs, form by far the greater part of his conduct; as being represented in the township, school district, county, State, and United States, he is acting in all these places while

he is following his ordinary avocation at his own home. No, we need only to state, as it is well understood, that the acts of the nation, as such, are the *virtual* acts of the people. The acts of the nation, therefore, form part of the conduct of the individuals. Hence, it is plain, that in holding the nation accountable, the individuals are not required to give account for conduct that they did not perform. Therefore, in so doing, there is *not* an accountability superadded to the accountability of the individuals.

Assuming for the present that the nation is accountable, its accountability is distinct from the accountability of every one of its members. It does not affect the truth of this statement, that the accountability of the nation embraces a part of the political action of the people. It is a matter of every day occurrence that two or more men become accountable for the same acts. This is always true in cases where men employ others to act for them. The employer is accountable for the acts of the employee, and he is, in turn, accountable for his own acts, and each of them renders a *distinct* account. The accountability of the nation is therefore *distinct* from the accountabilities of the people, although they are held responsible for the same conduct.

These accountabilities, which are distinct, do not, however, bring down "double punishment" on the individuals composing the nation, since by the judgments inflicted on the nation, the individuals are punished for their own sins. As an illustration of this, we will take the example of a house, which, as a whole, is a distinct thing from the timbers used in building it. On the supposition that it takes fire, the fire that burns the house burns also the materials of which it is built. Building them into a house does not give them a property in virtue of which they can endure a second burning after the house is burnt.

Nor does the notion of a nation's personality and accountability involve the absurdity of a superadded personality, reason, will, conscience and soul. The personality of the nation is *distinct from*, but not *additional to* the personalities of the individuals. Hence, in regarding the nation as a person, we do not view it as *one person more* than the number of individuals belonging to it; so that in a nation, which we will suppose to be composed of one hundred thousand individuals, we would not, in reckoning the number of persons in it, counting the nation as a person, foot up *one hundred thousand and one persons*. As illustrative of this point, we present an example or two.—A dime has a unity distinct from the unities of the cents which it represents; but there is not implied in the expression, "ten cents make one dime," that there is one unit more than there are cents, or that counting the dime as a unit, there are eleven units; for if we speak of them correctly in reference to the number of units, we do not say ten cents *and* one dime, but we say ten cents *or* one dime. Again, a house is a unit, a thing distinct from the sills, joists, rafters, &c., of which it is built. But it is not *a unit more* than the number of sticks in the building; for if we consider the sticks as built in the house, they together, as forming the house, are only one unit; and if we consider them as apart from the house, the house does not exist.

It is therefore obvious, that if the nation be a person, it is a distinct

COMBINED SERIES,

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THOMAS SPROULL,
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PITTSBURGH:
BAKEWELL & MARTHENS, PRINTERS, 71 GRANT STREET.

as being turned into hell, in the same sense that the Apostles are commissioned to teach and baptize all nations, which evidently means the people of all nations. It is very probable that the first clause of that verse refers to the wicked Jews, while the heathen people are intended by the use of the word nations in the remaining clause.

We have no objections to styling the accountability of individuals a "manhood" accountability. And it embraces a man's *whole conduct*—his direct acts, or his personal conduct, and also what he employs others to do for him, whether they be agents in business or representatives in the state or elsewhere. Nations are made up of *men*; there is nothing in this world that will do to make nations of but men; *men* are represented in the state; the representatives act for *men*, and *men* act through those representatives; and for what they thus transact they are held accountable *as men*. The conditions of accountability are not found in a man's trade, profession or relationship; but wherever there is a sense and a capability of knowing right and wrong, there is accountability.

The final conclusion which the writer arrives at is, that "the true notion of *accountability* is every man for himself in the face of his position and opportunity." Now it is the true notion of *a man's* accountability that he stands for himself in this respect; and it is the true notion of a nation's accountability that it stands for itself before God in the face of its opportunity. And it is well known that organized communities have opportunities of seeing God and promoting human interests that individuals have not, inasmuch as they subserve ends which the individuals either singly or in the aggregate cannot accomplish. To illustrate this, we will bring up the house example again. The materials of a house *scattered around or piled up* would not afford shelter. Before they can be entitled to be called a house, or subserve its design, the house must be *built*. So it is in regard to communities. There are human exigencies that cannot be otherwise met than by an organization. There are wants growing out of our social constitution, which cannot be supplied, and duties to God which cannot be performed by individuals taken singly or by an aggregate or collection of men huddled together.

W. G. L.

SABBATH PROFANATION.

THE Sabbath is a divine institution, coeval with the creation of the world. It is in a peculiar manner surrounded with divine sanctions, both in the Old and New Testament Scriptures. The commandment respecting it is one of the Decalogue written by the finger of God upon two tables of stone, and pronounced by him in an audible voice amidst thunderings and lightnings, and delivered to Moses on Mount Sinai; thus signifying its imperishableness and the perpetuity of its obligation, not only on the people of Israel, to whom were committed the oracles of God, but upon all mankind until the end of time.

God has annexed special promises and blessings to the conscientious observance of the Sabbath. What a blessing to mankind, even in a

physical point of view, is this sacred day of rest! The Redeemer says that "the Sabbath was made for man, and not man for the Sabbath." What a relief to the sons and daughters of toil; that they are on this day exempted by the unalterable decree of Heaven, independent of the enactments of capricious and avaricious men, from the tasks and the task-masters of this world, and thus enabled not only to recruit their wasted bodily strength, but also to contemplate and realize their ruined spiritual strength, and come to and hold fellowship with the glorious Majesty of heaven and earth, the glorious Redeemer of lost and ruined man, and refresh their thirsty and weary souls at the wells of salvation opened in his holy word and in the ordinances of his grace! When an earthly monarch or potentate, with his court, visits any part of his dominions and holds his levee, what a stir among his subjects! All business is suspended, and the people give themselves to demonstrations of joy. When the King of kings and Lord of lords holds his levee for his people, as he does on this sacred day in his sanctuary, and invites to him, not merely the few favored wealthy and noble, as earthly kings do, but also the poor, the needy and the heavy-laden, that all may receive pardon and sanctification, and grace to help in time of need, what unspeakable joy should it produce in the heart of every son and daughter of Adam! What efforts should every poor sinner make that he might thus "see the King in his beauty, and the land that is very far off!" And where is the true-hearted Christian who does not thus call the Sabbath a delight, and the holy of the Lord honorable, and is not tender in the conscientious observance of it? The Christian professor who is not thus careful of the Lord's day, may very justly question the sincerity of his profession, and of his being in the faith.

On the other hand, God has at sundry times denounced, and in a remarkable manner inflicted his judgments on such as profane this holy day. This particular sin is one of the counts in the indictment against his ancient people of Israel, when, for their transgressions, he dispossessed them and sent them to captivity. Sabbath profanation is one source of the innumerable and unspeakable evils with which mankind is afflicted, and one of the avenues which lead not only to misery in this world, but to everlasting destruction from the presence of the Lord.

How many individuals who, in expiating on the scaffold their crimes against the laws of their country, have proclaimed to surrounding spectators and to the world, that the first step taken by them in the course of sin which thus brought them to an ignominious death, was taken by them on the Lord's day? Then what a spectacle do the nations of the earth present to us in this respect! France, where once pure Christianity flourished, and where multitudes of God's dear people and faithful witnesses lived, having, through the instigation of the mother of harlots, watered its soil with the blood of the servants of God; and then, from the power of infidelity flowing from the same source, having abolished the Sabbath, has become, like Babylon of ancient and modern times, the habitation of every foul and hateful bird; and this day, while possessing all the means and facilities of

civilization, and producing men of rare attainments in letters and the arts and sciences, yet having cast off the fear of God and respect to his law, and having ignored his holy Sabbath, this remarkable people are almost abject slaves under the heel of the most heartless despot on the face of the earth. Even England, where Christianity has got such a foothold, is this day, to a great extent, enveloped in moral darkness as regards Sabbath observance. A historical fact of deep significance will illustrate this: The Queen, upon the solicitation of certain parties interested in the promotion of Sabbath sanctification, gave an order in council that all labor in the post office, and in the transportation of the mails throughout the kingdom on the Lord's day, should cease; yet the clamor of the godless portion of the mercantile community became so great, that the hedge which was thus erected by royal authority around this sacred day was broken down and taken away, and the wild boar of Sabbath profanation allowed to go at large, and waste, as usual, at pleasure.

Now, in contemplating the extent of this sin of Sabbath breaking, and its pernicious effect in sapping the foundation of all Christian morals and influence, all who have an interest in these, must feel deeply grieved. Indeed, how can any fearer of Jehovah fail to be grieved? So universal and deep-seated is this evil, that there is great reason to fear the infliction of sore and heavy judgments ere it is removed. Were it confined only to such as glory in their shame, and by their open defiance of the law of Heaven show the mark of the Beast in their forehead, there would not be so much to fear. The great cause of lamentation, however, is, that this flood has broken into the church of God, rendering it, like the ship water-logged at sea, unable to surmount or escape the waves with which it is threatened to be engulfed—unable to stem the tide of Sabbath profanation with which the land is flooded. The church and nation of Israel, when they became mixed with the heathen and learned of them their way, and when they partook of the accursed thing, though only in the case of one individual, became powerless in overcoming those whose land God gave them by promise. And afterwards, being put in possession of the good land, yet having forsaken God and become assimilated to the heathen around them, they were dispossessed and given over to their enemies: and it was not until after being delivered by the mercy and power of God, they separated themselves from the people of these abominations, that they were enabled to rebuild their Temple and restore its appropriate worship and service. So now, such as continue in their present career after the godless customs and associations of the world, disregarding the claims of God's law, his truth and the necessities and interests of their immortal souls, shut themselves out from the close communion and walk with God in his word and the ordinances of his grace. Not until the Sabbath is honored, and the church separates from her communion such as trample upon this holy day, can we expect a reformation in the land, or times of refreshing from the presence of the Lord.

The principal sources of this evil in this land are,

1st. *The godless character of the National Constitution*, which not only contains no provision for the observation of the Sabbath, but has

no recognition of or reference to the God of the Sabbath, the Almighty Maker of heaven and earth, by whose special appointment and authority the Sabbath has been instituted.

2d. *The contempt put upon this sacred day by the Legislators of the land*—not only in their private capacity, many of them travelling on that day, and using it otherwise for secular and political purposes; but also in the halls of legislation, continuing their discussions and deliberations to a protracted hour on the Lord's day: thus legislating the Sabbath and the God of the Sabbath out of the councils and enactments of the nation. And then further desecrating this day, set apart by God that man and beast might rest therein, by causing so many thousands to be employed in preparing and transporting the United States mail, and holding military reviews, and many other things done in the service of the government; all of which iniquity being thus established by law, actually strengthens the hands of the wicked and obliterates from the national conscience all sense of the claims of God and his law.

3d. *The actions of the Chief Magistrate of the land.* Although in many respects excelling several of his predecessors in worldly wisdom and care of the interests of the nation, yet he has trampled under foot the sacredness of the Lord's day by using it as a day of travel, and receiving his political friends for political and worldly purposes, and then issuing his orders to some of the chief officers of the government on that day. Witness the case of the late Secretary of War, who received and accepted on that sacred day his appointment to a seat on the bench of the Supreme Court of the United States.

4th. *Farmers, manufacturers, merchants, rail road and steam boat proprietors, and other classes of employers,* who carry on their business on the Lord's day; not only thus desecrating it themselves—though at the time they may be sitting in their pews hearing the gospel preached, or even at the Lord's table receiving the communion—but also causing thousands of others in their employment to do the same. And in this connection and with this class, may be identified all who continue their work or business late on the evening immediately preceding the Sabbath; and in cases where employees are on such evenings thus kept so long at their work, they are so overcome with toil and want of the rest required by their physical nature, that on the Lord's day they are scarcely able to attend to the worship of God in their closets, in their families, or in the house of God; far less able to aid those who on that day endeavor to teach such as have no one to care for their souls: and thus are not only unfitted for the service of God, but soon become fit instruments for the service of the evil one, and so become a prey to the temptations by which, in process of time, they become defiant of the laws of God and man. And the most lamentable fact is, that amongst this class of employers who continue their worldly business so near the Sabbath, to a degree detrimental to their own souls and the souls of all thus employed by them, are to be found the members of the most evangelical churches, teachers in Sabbath schools, leaders in reforms, and even rulers in the house of God, all of whom, professing to be followers of Christ, are bound to

encourage others to follow him also ; but instead of this, by ignoring the claims of divine truth, by which we are taught to make due preparation for the Sabbath beforehand, as in the case of Nehemiah when re-establishing the service of God in Jerusalem, they, by their example in this respect, neutralize the effect of the teaching they give others from the word of God ; and also neutralize the confidence of others in the sincerity of their Christian profession. Such employers, who cause others to labor for them on or so near the Lord's day, little think that those whom they thus lead or compel to break God's law will be swift witnesses against them in that awful day when an assembled universe shall stand before the judgment seat of Christ, and that such of them as are not enabled by the grace of God to flee from the wrath to come, will be cursing in everlasting torments those who were thus instrumental in leading them to eternal ruin.

5th. *Ministers of the Gospel*, who assume the solemn office of being teachers of the morals of the people, and of being watchmen to warn the people of the land against impending judgments, and to show them the sins by which God is provoked to send his judgments on the earth ; in the catalogue of which sins Sabbath profanation is most prominent. Instead of crying aloud and sparing not for this prevailing iniquity, in very many instances in churches where the order of God's word is not observed in the government, doctrine and discipline, and where the portion of divine truth furnished by the Holy Spirit to be used in the celebration of God's praise is set aside, and the productions of uninspired, and even men of heterodox principles, introduced, the exercises in such churches frequently more resembling theatrical performances than the solemn service of the house of God, and instead of solemnizing the mind and impressing the heart with a sense of God's presence and the sanctity of the day which he has particularly set apart for his service, having the very contrary effect, either from indifference or fear of men, keep silence. Before the street cars were introduced into the large cities, and when Sabbath-breaking rail road trains ran only for the use of such as made this day especially a day of travel, and thus openly proclaimed their contempt of the authority and their defiance of the laws of the King of heaven in this respect, this form of Sabbath profanation was considered so dangerous, and unbecoming the Christian profession, that such as were guilty of it were debarred from admission to the Lord's table ; but now, not only is this bar left out of the fence guarding this solemn communion, but ministers of God may be seen side by side with such as thus openly and defiantly desecrate this holy day by needlessly travelling in these street cars. And so powerful is this their influence, that multitudes of others follow their example, and thus furnish a plea to such as unnecessarily use those adjuncts to the Sabbath-desecrating conveyances previously employed, in setting in motion the Sabbath-breaking element in the community, to the great annoyance and distraction of such as endeavor to observe this day holy to the Lord. An additional effect of this prevailing evil, is the case of individuals who at one time would not venture to step into a rail road car

on the Lord's day, but who now have, without any particular necessity, located themselves at such distance from their place of public worship that they or their families cannot attend these without being transported hither and thither in this manner; and thus, instead of bringing up their children in the nurture and admonition of the Lord, bring them up in the habitual disregard of that commandment which says, "Remember the Sabbath day, to keep it holy."

6th. *Elders in the Church*, many of whom are not faithful to the souls for whom they are solemnly bound to watch; in not warning them when seen out of the way, and seldom or never conferring with them about the interests of their souls except when specially or *officially* appointed—thus seeming to forget that the business of the King of heaven requireth haste, and that the state of perishing sinners requireth to be instant in season and out of season; and many of them being delinquent themselves in the proper observance of the Lord's day, as in the case of such as continue their business to an unseasonable hour on the evening preceding the Sabbath, cannot honestly or efficiently deal with others respecting their neglect of the duties of that day.

7th. *Sabbath School Superintendents and Teachers*, who are not sufficiently careful in the selection of the literature furnished to those under their care. In many instances a great portion of this contains articles and even advertisements of a purely secular character; thus instead of seasoning their minds for the proper observance of this day, they tempt to contemplate subjects which lead the mind away from God and his Sabbath.

8th. *Heads of Families*, who are not always careful that the Sabbath is kept holy in their dwellings and by those under their care—in allowing worldly labor and conversation under their charge in making and receiving visits on this holy day of a purely vain and worldly character; and in not attending to the services of God's house, nor causing those under their control to attend all the stated duties of this day so solemnly set apart for God's service.

Now whilst it is manifest from the Word of God that divine vengeance will overtake and seize eternally upon all impenitent Sabbath breakers and sinners of every class, and whilst all such will be taken away in their iniquity, yet inasmuch as that from these heads of the departments of society, profaneness is gone forth into all the land, the blood of all who perish by means of their evil example, and the evil exercise of their power and authority, will be required at their hand. And in view of the low state of the church and religion in the world from this abounding iniquity, any one truly affected thereby cannot help saying with the prophet of old, "By whom shall Jacob arise, for he is small?" It becomes imperative on all who love Zion and her prosperity, and have an interest at the throne of grace, to "lift up their prayer for the remnant that is left," and to keep their own garments clean.

AMICUS.

REPORT OF THE COMMITTEE ON COVENANTING,

AS ADOPTED BY THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, NEW YORK, MAY 30, 1870 AND THE FORM AS SENT DOWN IN OVERTURE TO PRESBYTERIES AND SESSIONS.

Confession of Sin.

BELIEVING assuredly that in covenanting with God, and thereby binding our souls by oath to fear and serve Him, we do make a near approach into His august and holy presence, and knowing that they only are approved and accepted who come with self-abasement, filled with shame and godly sorrow, and ingenuously confessing and forsaking their sins, according to that word, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9), we do now give glory to the Lord God of Israel, and make confession unto Him.

We do humbly and sincerely confess and lament that we have not duly valued and improved the unsearchable riches of truth and grace in the Holy Scriptures, by making them our constant, earnest and prayerful study, by accepting Christ in all His fulness of saving blessings, and by seeking for the Holy Spirit in His illuminating and renewing grace to apply to our souls the redemption of Christ, and thus reconcile us unto God, and make us partakers of everlasting life.

We acknowledge with shame, want of faith in God, and in the promises and threatenings of His Word, formality in religious services, pride, selfishness, vanity, conformity to the spirit of the world, lukewarmness, untenderness in our walk and in our dealings with others, unwatchfulness, sinful security, and want of spirituality in our disposition and deportment. We are chargeable with remissness in the duties of the closet, the family, the prayer-meeting and the sanctuary. We have not hallowed the Sabbath by observing it with the care and sacredness required by the divine commandment. We have shown criminal apathy and unfaithfulness in that we have not cherished love for all men, and especially for the faithful in Christ Jesus, and in that we have not exhorted one another daily, and sought to promote the spiritual growth and holiness of the saints.

We mourn that religion has not been cultivated and practiced in our homes as it should have been. Parents have not felt in any adequate measure their responsibility for the salvation of their children, and in consequence, family worship, reading the Scriptures in the household, instruction in the accepted manuals of the faith of the Church, and pleading the covenant and promise of God on behalf of our seed, are mournfully neglected.

We lament that as professing witnesses for Christ, we have failed in obedience to His command, to preach the gospel to every creature, to make known his will and law among the nations, and to administer with fidelity the law and discipline of His own house. While property is hoarded up, or wasted upon the luxuries and vanities of life, and in very many cases upon objects pernicious to both body and soul, means are wanting to make known the way of salvation in the sight of the heathen. We confess and bewail our forgetfulness of the obligations laid

upon us by the Covenants of our fathers, in that we have often walked contrary thereunto, in not testifying fully and clearly in word and act for the claims of Jesus Christ, the Head of the Church and the Prince of the kings of the earth. We have sinned, too, in that while witnessing for social covenanting as an ordinance of God, binding under the dispensation of the gospel, we have not as a Church in this country, by our own act, performed the duty.

We humble ourselves in the sight of the Just and Holy one, in view of the many and great iniquities of the land in which we live. The nation refuses to own its responsibility to God, and to the Mediator; to recognize the supremacy of the Bible in National affairs; and to countenance and encourage the true Christian religion. Atheists, infidels, and all classes of vile men, are made constitutionally eligible to the most responsible positions under the government. Consonant with these essential defects, the history of the Government has been largely one of oppression and injustice towards its Aboriginal and Colored people, of iniquitous distinction of caste; while Sabbath desecration, prostitution of the oath, official corruption and dishonesty, profanation of the name of God, murder, drunkenness, excess and rioting, violation of the ordinance of marriage, vanity of apparel, sinful extravagance, lying and deceit, are become common and ordinary sins. These, and all other transgressions whereof our people and land are guilty, we desire to acknowledge, and to be humbled on account of them, that all men may see that righteousness belongeth unto God, and shame and confusion of face unto us, as appears this day.

And because the promise of mercy is made to those who not only confess, but forsake their sin, we do resolve and engage before the Lord, carefully to avoid, for the time to come, all these offences, together with temptations leading thereunto; and to testify the integrity of our hearts in this resolution and engagement, and that we may be the better enabled in the power of the Lord's strength to perform the same, we do hereby give ourselves in covenant to God, to His Church, and to one another.

Form of Covenant.

We, Ministers, Elders, Deacons and Members of the Reformed Presbyterian Church in the United States, with our hands lifted up to the Most High God, do protest by this our oath:

1. That coming into the presence of the Lord God, with a deep conviction of His awful majesty and glory, of His omniscience, His purity, His justice and His grace; of our guilt and total depravity by nature, and our utter inability to save ourselves from deserved condemnation to everlasting punishment; with renunciation of all dependence on our own righteousness, as the ground of pardon and acceptance with God, we receive for ourselves and for our children, the Lord Jesus Christ as He is offered in the gospel, to be our Saviour—the Holy Spirit to be our Enlightener, Sanctifier and Guide—and God, the Father, to be our everlasting portion; we approve and accept of the Covenant of Grace as all our salvation and desire, and take the moral law as dispensed by the Mediator, Christ, to be the rule of our life, and to be obeyed by us in all its precepts and prohibitions.

Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship meeting, and the sanctuary, and will seek in them to worship God in spirit and in truth. We do solemnly promise to depart from all iniquity, and to live soberly, righteously, and godly in this present world, commending and encouraging by our example, temperance, charity, and godliness.

2. That after careful examination, having embraced the system of faith, order and worship revealed in the Holy Scriptures, and summarized as to doctrine in the Westminster Confession and Catechisms, and Reformed Presbyterian Testimony, and, as to order and worship, justly set forth in substance and outline in the Westminster Form of Church Government and Directory for Worship, we do publicly profess and own this as the true Christian faith and religion, and the system of order and worship appointed by Christ for His own house, and, by the grace of God, we will sincerely and constantly endeavor to understand it more fully, to hold and observe it in its integrity, and to transmit the knowledge of the same to posterity. We solemnly reject whatever is known by us to be contrary to the Word of God, our recognized and approved manuals of faith and order, and the great principles of the Protestant Reformation. Particularly we abjure and condemn Infidelity, under all its various aspects: Atheism, or the denial of the divine existence; Pantheism, with its denial of the Divine personality; Naturalism, with its denial of the Divine providential government; Spiritualism, with its denial of the Bible redemption; Indifferentism, with its denial of man's responsibility; Formalism, with its denial of the power of godliness. We abjure and condemn Popery, with its arrogant assumption of supremacy and infallibility; its corrupt and heretical teachings; its dogma of Immaculate Conception; its hostility to civil and religious liberty—to the progress of society in civilization and intelligence, and especially its denial, in common with Infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.

Believing Presbyterianism to be the only divinely instituted form of government in the Christian Church, we disown and reject all other forms of ecclesiastical polity as without authority of Scripture, and as damaging to purity, peace and unity in the household of faith.

We reject all systems of false religion and will-worship, and with these all forms of secret, oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency, and perilous to the liberties of both Church and State; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the Church beautified with universal conformity to the law and will of her Divine Head and Lord.

3. Persuaded that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of man; that He has appointed His Son, the Mediator, to headship over

the nations; and that the Bible is the supreme law and rule in national as in all other things; we will maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written Word. We take ourselves sacredly bound to regulate all our civil relations, attachments, professions and deportment by our allegiance and loyalty to the Lord, our King, Lawgiver and Judge; and by this, our oath, we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power.)

We will pray and labor for the peace and welfare of our country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the ruler of nations, of the Holy Scriptures as the Supreme rule, and of the true Christian religion, and we will continue to refuse to incorporate by any act, with the political body, until this blessed reformation has been secured.

4. That, believing the Church to be *one*, and that all the saints have communion with God and one another in the same covenant: believing, moreover, that schism and sectarianism are sinful in themselves, and inimical to true religion, and trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and of Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name, and to feel and act as one with all in every land who pursue this grand end. And as a means of securing this great result, we will, by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling-blocks, and to gather into one the scattered and divided friends of truth and righteousness.

5. Rejoicing that the enthroned Mediator is not only King in Zion, but King over all the earth, and recognizing the obligation of His command to go into all the world and preach the gospel to every creature, and to teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, and resting with faith in the promise of His perpetual presence as the pledge of success, we hereby dedicate ourselves to the great work of making known God's light and salvation among the nations, and to this end will labor that the Church may be provided with an earnest, self-denying, and able ministry. Profoundly conscious of past remissness and neglect, we will henceforth, by our prayers, pecuniary contributions and personal exertions, seek the revival of pure and undefiled religion, the conversion of Jews and Gentiles to Christ, that all men may be blessed in Him, and that all nations may call Him blessed.

6. Committing ourselves, with all our interests, to the keeping of Him in whom we have believed; in faithfulness to our own vows,

to the covenants of our fathers, and to our children whom we desire to lead in the right ways of the Lord, and in love to all mankind, especially the household of faith; in obedience to the commandment of the everlasting God to contend earnestly for the faith once delivered to the saints, we will bear true testimony in word and in deed for every known part of divine truth, and for all the ordinances appointed by Christ in His kingdom, and we will tenderly and charitably, but plainly and decidedly, oppose and discountenance all and every known error, immorality, neglect or perversion of divine institutions. Taking as our example the faithful in all ages, and most of all, the blessed Master himself, and with our eye fixed upon the great cloud of witnesses who have sealed with their blood the testimony which they held, we will strive to hold fast the profession of our faith without wavering, in hope of the crown of life, which fadeth not away.

Finally, we enter upon this solemn act of covenanting before the omniscient God, with unfeigned purpose of paying our vow. All sinister and selfish ends and motives we solemnly disavow, and protest that we have no aim but the glory of God, and the present and everlasting welfare of immortal souls. And our prayer to God is and shall be, to strengthen us by his Holy Spirit to keep this our promise, vow and oath, and to bless our humble attempt to glorify His name and honor His truth and cause with such success as will bring salvation to our own souls, the wider spread and triumph of truth and holiness, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ; to whom, with the Father and the Spirit, one God, be glory in the Church throughout all ages, world without end. Amen.

"ROCKS AND SHOALS."

THIS is the title of a book recently published by the American Unitarian Association. The writer is Rev. George H. Hepworth, the popular Unitarian preacher of 34th street and Park avenue, New York. It contains six lectures to young men on the snares and dangers that beset youth in this great city. The subject is interesting, and however often it has been brought before the public, it is, if possible, more needed than ever. The *New York Sun* says: "The lectures, in language and style, are such as might be expected from a man of Mr. Hepworth's celebrity; but in substance they are but the repetition of ideas which have already been repeated a thousand times by clergymen of all denominations."

The *Sun's* apprehension of Mr. Hepworth's treatment of the subject suggests other "rocks and shoals," no less dangerous even to so-called reverends, than those to which youth are exposed. Sailing in the turbid waters of error and fog-banks of deceit, however solicitous they may be for the safety of others, whom they consider especially exposed, we can but expect another illustration of the result of the blind leading the blind. The *Sun* glints in this direction. It says: "Mr. Hepworth's Unitarian views make his treatment of his subject appear rather weaker and less likely to effect his purposes than the sterner, but

at the same time robusiter tenets of orthodoxy. For instance, he dwells at length upon the great efficacy of circumstances and temptations inducing young men to commit crimes, apparently forgetting that, after all, evil impulses are from within, and not from without." It should have said "*ignoring* that evil impulses are from within," and not itself "apparently forgotten" that there are circumstances and temptations from without that educe the evils from within. It says: "New York is, no doubt, full of enticements to sin, but so is every city, and the country too, for that matter. A person who is governed by religious principles will resist 'less easily, however,' as well here as elsewhere, an inducement to steal, or defraud, or sin in other ways." "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnessses, blasphemies;" and not alone "out of surrounding circumstances."

In his practical advice Mr. Hepworth exhibits in an unpleasant manner the sickish sentimentality which makes a certain type of Unitarianism so repulsive to a healthy taste. He says: "Religion is something very simple and very easily understood. If you go to the creeds of christendom, you may become bewildered; if you go to Jesus Christ, the path will at once be made plain and clear. Open your conscience, and you shall see God. *Live up to your ideal; be always true to your best self.* If you do this, you need have no fear, for God is with every man who desires to be with him. God takes up his abode in every human heart, and stays there until he is expelled by passion, by ambition, or lust." This sounds very pretty; but when a young man, eighteen hundred years ago, did, as Mr. Hepworth recommends, "go to Jesus" with the question, "What good thing shall I do that I may have eternal life?" he did not hear anything about living up to ideals, and being true to his best self. The answer he got was: "If thou wouldst enter into life, *keep the commandments*;" and in response to further inquiries, he was told, "Go and sell all that thou hast and give to the poor." The religion which Jesus taught was one of obedience to divine laws, and the renunciation, not the glorification of self. Until Mr. Hepworth can make up his mind to teach this unpalatable gospel, he will, in the estimation of men who know what the real difficulties of life are, deserve little reputation as a spiritual adviser, however charmingly, in other respects, he may write and preach.

ORANGE LAKE, N. Y., July 4th, 1870.

THE PUBLIC SUPPORT OF RELIGION.

BY REV. D. SCOTT.

THE NATIONAL OBLIGATION TO PROVIDE FOR THE RELIGIOUS INSTRUCTION OF THE PEOPLE.

I TAKE for granted that every Reformed Presbyterian will cheerfully admit the obligation to receive the Bible as the universal rule of action in things civil as well as religious. "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth; serve the Lord with

fear." Kings and judges are here addressed in their official capacity; and in this capacity they are commanded to "serve the Lord." The nation as a moral person acts by its rulers; the doings of the latter become the responsibilities of the former, and the obligations due by the nation are to be fulfilled by its rulers. There is nothing in Scripture that warrants the limitation of the obligation to "serve God" to one part of the divine law, to the exclusion of another. Yet it has been assumed, that rulers in the administration of government have nothing to do with the first table of the moral law. And on this unwarranted limitation of the magistrate's authority, is opposition made to a public provision for the religious instruction of the community. On the other hand, we hold that the civil magistrate is "*custos et vindex utriusque tabulæ*," the reaper and avenger of both tables of the law. This was adopted as a maxim on the subject, by the Protestant writers of the Reformation, and finds a place in the testimony of the Reformed Presbyterian Church, as it had also been recognized by the Covenanted Church of Scotland in her purest times! "It is the duty of the Christian magistrate to take order that open blasphemy and idolatry," as well as "licentiousness and immorality, be suppressed." Chap. 29, sec. 7.

This being admitted, it is obviously the duty of a nation to do all that may promote not only the good of the community, but also the glory of God. It would be strange indeed, if an ordinance instituted by God for the good of society should, as some suppose, be administered without any regard to the honor of its author. The final cause of all human action, as designed by God, is his own glory. "God, the supreme Ruler and King of all the world, hath ordained civil magistrates to be under him, over the people, for his own glory, and for the public good." This judgment of the Westminster Divines is confirmed by the broad principle laid down in Scripture, "Whatsoever ye do, do all to the glory of God."

This consideration alone furnishes a strong argument for the maintenance of religious ordinances at the public expense; in no other way can a government promote the great ends for which it is appointed, than by furnishing the means of religious instruction for the people. To reject this obligation is infidel in principle, derogatory to God, and injurious to the best interests of the community. Religious instruction, including as well the great principles of morality as the doctrines of salvation, directly produces obedience, and respect to righteous human laws, represses vice and elevates the morality of a people, in a way, and degree of success, unattainable by penal laws, however carefully and rigidly enforced. The inculcation of Sabbath observance, for example, does more for advancing the higher and nobler interests of society, than all the prisons and penitentiaries and police of the country; the latter merely restrains and punishes crime, the former prevents it, because it makes men better.

I ask the reader to carry along with him the fact of the inefficiency of voluntary effort to supply religious instruction, which has been presented in the preceding papers on this subject. There are large portions in every national community that cannot be

reached except by means of a public provision. This is the precise point in the argument for such support that I now urge. The power of religion is the same, however, or in whatever way, men may come to the knowledge of the truth, because it is by the belief of the truth that they are sanctified: but the ordinances of religion, sustained by means of a public provision, are brought within the reach of numbers of the outlying part of society, too degraded even to think of religion, unless brought to their door, or too indifferent, as to the value of religion, voluntarily to seek it. There is another, and a very large class, who do not belong to the category just referred to, for whose sake the public support of religion is almost as necessary as for the degraded and ignorant portions of the community. I mean such as prefer pleasure to religion—"lovers of pleasure more than lovers of God." This state of mind indisposes them to any voluntary effort to obtain religious instruction. The result of this is, they continue as ignorant of the way of salvation as the degraded and vicious. To illustrate what is meant, I quote from an article in the *New York Observer* (Jan. 6, 1870), entitled *The Stage and the Pulpit*: "The internal revenue returns show that in this city about seventy thousand dollars are expended every week at places of amusement, such as the theatre and circus, and those places are only thirteen in number, among which that large sum is divided. This is a larger sum by at least three times, than is paid weekly to all the evangelical clergy of this city for giving religious instruction to the people."

The practice of the ancient heathen rulers furnishes an argument for the public support of religion that ought not to be ignored. Ignorant as they were of supernatural revelation, they were necessarily thrown on the light of nature for direction. In such circumstances we have a right to apply the principle laid down by the Apostle Paul, when arguing with the Corinthians—"Doth not even nature teach you?" Ignorant as they were of the true religion, the ancient heathen nations had an idea of the value and influence of religion as a means of social improvement. However much their false religions may have failed as to the end proposed, their example shows at least that even the light of nature, dim as it is, suggests the obligation, to provide for the religious instruction of the community. In illustration of the argument from the light of nature, I offer the following extracts from a pamphlet (*Statement, &c.*) by the revered biographer of Knox and Melville, a man as eminent for soundness of judgment and theological knowledge as for his historical lore. "The employment of civil power"—says this distinguished writer—"in the support of religion will appear to be founded in the light of nature, whether we consider this as manifested by the general consent of mankind; the relation in which rulers stand to the great Creator and moral Governor of the world, with the obligations resulting from this, or the end of civil government, with the means which are necessary and conducive to the attainment of this end. The common sentiments of men on this point are justified by the strongest reasons. The obligations which all men are under individually to maintain the honor, and support the worship of God, attach in a special manner to nations, and those who are in public authority

over them. A constitution which did not recognize religion, nor make any provision for its maintenance and defence, would be in so far an atheistical constitution. As magistracy is an ordinance of God, and those invested with it, though chosen by men, are the ministers of God; such persons must be under special obligations to maintain his honor. This they are bound to do, not merely by the preservation of justice and peace, but by promoting his worship in their official station. The principle is further confirmed by the consideration that religion lies at the very foundation of civil society, and that its sanctions and influences are necessary in order to gain even the direct and immediate end of government in the preservation of justice and peace among men. From this connection between religion and civil polity, the most enlightened writers on jurisprudence have inculcated it, as the duty of rulers to give public countenance to religious institutions. Hence it becomes the high duty of legislators and rulers to avail themselves of its sanctions and obligations to take order that their subjects be instructed in its principles, and that those instructions be maintained and respected among them, which are calculated to impress a sense of it on the mind, and to dispose them to act under its powerful influence. Truth and utility, duty to God, and sound policy conspire here in the same demand. Plato asserts that religion ought to be the principal object of care in every republic, that it is the bulwark of government, the bond of all society, the firmest support of legislators. Aristotle assigns the first place among political duties to the care about divine things. Cicero pronounces religion to be the foundation of human society. 'And religion,' says Plutarch, 'is the first thing that claims attention in the framing of laws, for you may as easily build a city without ground as preserve order among the citizens without a belief of the city.' The mere laws of men, even when sanctioned with the severest punishments, will prove ineffectual for restraining the wickedness of mankind from breaking out into acts of injustice and violence. Civil government was not instituted nor magistrates appointed for the direct end of promoting the spiritual interests and welfare of men, yet whatever assistance they can afford to those institutions which have these for their object, it must be a high and indispensable aim in all who occupy this station to yield by a public establishment which provides the means of religious instruction, and for the dispensation of all divine ordinances where the true religion is enjoyed, and by taking order in their station, that those be preserved and perpetuated, they may contribute not merely to make those over whom they rule better subjects and members of society, but to the conversion of thousands. 'It is the greatest of all absurdities,' says the distinguished theologian Pictet, 'to hold that kings and magistrates should labor to make their subjects rich and happy, as to the things of this world, but neglect that which will serve to make them happy through all eternity; that they should endeavor to make the fine arts and human sciences to flourish in their kingdoms and states, but exercise no care to promote the true religion in them.' "

The argument from the light of nature may not consistently be set aside as irrelevant by those who reject the authority of Scripture,

claiming that civil government is founded in the law of nature, and that the light of nature is adequate for its administration. Mistaken as such are on this latter point, their own avowed principles demand of them an admission of the obligation of the civil magistrate to provide for the instruction of the people, as indicated by the light of nature.

The Scripture argument with which I now proceed, presents itself in two distinct aspects. First, the relation of the civil magistrate to God, the author of magistracy, "he is the minister (servant) of God." Second, the end for which magistracy is appointed, "the minister of God for good."

Bear in mind, that magistracy, though originally instituted in our moral constitution, is republished in the Bible, "the powers that be are ordained of God." But if the institution is republished in Scripture, then Scripture as far as it gives instruction on the subject, becomes the rule and authority in respect of the duties of the magistrate's office as well as of the constitution of the office itself. The immediate end of the ordinance is the good of society, the ultimate end is the glory of God. "Take heed what ye do, for ye judge not for man but for the Lord who is with you in the judgment," 2 Chron. 19 : 6. "For his own glory, and the public good," says the Westminster Confession of Faith.

The magistrate, as such, is the "minister of God." It would be impossible to gather the meaning of the apostle in the use of this phrase, "minister of God," if, in the exercise of his ministry, the magistrate is to have no regard to the service and glory of God. It is indeed no function of his office to administer the ordinances of religion, or to exercise magistratical authority within the church; but it is a duty which he owes to the Lord Jesus Christ, her blessed head—whose servant he is—to promote her spiritual as well as temporal interests by all legitimate means under his control. It is not merely protection that is due to the church. This is due to every individual and lawful society within the commonwealth; so the church has a right to protection in all her members, and the undisturbed possession of her property, with all the external privileges and immunities that belong to her. But this the church has in common with all other parties in the State. This does not meet, however, the peculiar obligation required of governments, in regard to the church. There is a service due, which is proper to the church, and not required in regard to any other society or individual. When, or where was it ever said to the civil ruler, in relation to any other party, "The nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted?" Is. 60 : 12. The service here commanded cannot mean protection merely, even when understood in the most extensive sense in which the term is ever used. For every government owes protection to all its subjects. And though protection may not always be extended, as it ought to be, no one, I think, will affirm that such neglect insures the certain destruction of a nation or kingdom. The threatened destruction refers only to nations and kingdoms that do not serve the church. And the service required, too, is something peculiar to her. And it is the neglect of this peculiar obligation that constitutes

the implied accusation and threatened punishment.' The service required was cheerfully rendered by the pious kings of the former dispensation, such as David, Hezekiah, Josiah, &c.

Again, the magistrate is the minister of God for good. That is, "for good" to those who are the subjects of his government. This cannot be predicated, as a fact, of every ruler or government that has a *de facto* existence, but it states what is the end of the magistrate's office. The office was instituted for the good of men, as well as the glory of God. And no government that ignores the one or the other of these ends, has a claim on the Christian to be recognized as the ordinance of God.

The amount and kind of good required, are unqualified; it is unlimited in kind and degree. The "good" to be done is co-extensive with the opportunity and means possessed by the civil ruler. He is the minister of God to the whole community, "for good." The extent and character of the good to be done has no other limitation than that which arises out of the nature of the case, and circumstances and relations of the civil authorities to the church. "God," says a writer already quoted, "has set up civil rulers, and placed the resources of government in their hands, and in order that, by means of these resources, and acting in the spirit of Him whose ministers they are, they may promote, to the utmost of their power, the welfare of the whole society under their care. There is no limit to the good which they are entitled and bound to do, provided it be for good indeed, and not the semblance of it, only; and provided, further, that it be conferred in such a manner as not to interfere with duties which God may have entrusted ecclesiastically to others."*

One, perhaps the ablest of all the opponents of a public support of religion, has stated the design of civil government to be, "the security of person, property, liberty and life, and the promotion of general comfort, prosperity, social confidence and happiness."† This design of government is accepted as on the whole fair and candid. And I am willing to abide the issue of the controversy, on the particular point now under consideration, on this description. The good required to be done by the civil ruler, according to this description of his duty, should not fall short of providing for the religious instruction of the people. If religion is excluded as a means, and the best means, too, of his doing good, it is impossible to perceive how the "general comfort, prosperity, social confidence and happiness" of a people can be secured as it might otherwise be, if the element of religious instruction is not ignored. The "prosperity and happiness" obtained apart from religious influence, must be limited to mere physical good. Good in the highest sense is altogether excluded. Take away the hallowed influence of religious principle and motive, and the temporal prosperity and happiness of the community, to say nothing of spiritual loss, will most certainly be reduced. I am not unaware of the ordinary modes of evading this view of the argument. It is said there is nothing in the public support of religion that can give the administration of the means of grace efficacy for the conversion of sinners and

* Brown on Establishments.

† Wardlaw.

the building up of the people of God. But no one has ever claimed this. It is a mere fiction to evade the argument. It is the Spirit of God alone that makes the word preached an effectual means of salvation. But it is claimed on behalf of a public provision for the maintenance of religious ordinances, that it brings the enjoyment of the means within the reach of a far greater number than the best directed voluntary efforts can possibly do. It is not only the good, but the greater good, that may be done by a more widely-extended dispensation of the means of religious instruction.

There is nothing in the office of the civil magistrate that debars him from doing all good in his official character. It is his duty to do all the good he possibly can, and that in promotion of religion as well as other kinds of good. Indeed, the former claims the preference, because of its greater importance. Religion tends more to the enlargement of the general happiness and prosperity of a community, than the most successful efforts to encourage industrial pursuits or mere physical good.

Those opposed to a public provision for the maintenance of religious ordinances, have generally, if not unanimously, conceded the duty of a government to provide for the education of children by the establishment of common schools. So far, there is no ground of difference. But I confess an inability to reconcile the admission of the duty of the magistrate to provide a system of common school education at the public expense, and yet bitterly oppose a similar provision for the support of religion. If the former is right, the latter cannot be wrong. Religion and education are so intrinsically connected in principle and aim, that they cannot consistently be distinguished in regard to the obligation of the government. It is right to do both; but inconsistent to admit the obligation in the one case, and deny it in the other. The public mind is, however, evidently undergoing a change on this subject, but I fear for the worse. As far as Romanists are concerned, opposition to the common school system is well understood by intelligent Protestants. But many of the latter seem disposed to put the education of the children and youth of the community on the same footing with that of religion. In fact their aim is to bring the one, as they had done the other, under the application of the voluntary or free trade system.* Their consistency is portentous to the welfare of the commonwealth! The movement is backward.

Dr. Owen, in his sermon before Parliament during the troubles of the 17th century, remarks, "some think, if you were well settled, you ought not, as rulers of the nation, to put forth your power for the interest of Christ. The good Lord keep your hearts from that apprehension."

In proof of the obligation of rulers to provide religious instruction for the people, I further refer to the command given by Paul, 1 Tim. 2: 1, 2, that prayers should be made "for all men; for kings, and for all in authority;" he adds a special reason why prayers should be offered

* "On the other hand, I think it very questionable whether the Republican state can consistently assume any educational functions." — COL. FOLWELL, Prof. of Natural Science, Kenyon College, Ohio, before the Alumni of Hobart College, Geneva, N. Y., July, 1869.

for the latter, namely, "that we may lead a quiet and peaceable life in all godliness and honesty." The apostle in this scripture takes for granted, that "kings and all in authority" have official power to do something for the religious welfare of the people over whom they rule. If they have not such power, the reason assumed is irrelevant, which may not be admitted. It is evident, that "kings" and others are supposed to have authority to do something that may make for or against the advancement of religion within their jurisdiction. The "in all godliness" can refer only to what may tend in the way of means to promote religion. It is very obvious, that what Christians are here enjoined to pray for, is something that "kings and all that are in authority" are bound to do. The obligation of rulers is here implied in the duty of prayer, which is enjoined on the people. The two cannot be separated, without doing violence to the speciality of the reason assigned why prayers are to be made for kings, &c.

On page 185, the word "been," at the close of the second paragraph, should be "done." The word "distribution," in the beginning of the last sentence in the next paragraph, should be "destitution."

[To be continued.]

ECCLESIASTICAL.

NEW YORK PRESBYTERY.

THE New York Presbytery met on the 24th of May, in the Second Church, N. Y. Sixteen ministers and fourteen elders were present. Rev. J. M. Johnston was also present as a consultative member. Rev. S. Carlisle was chosen Moderator for the ensuing year. Rev. J. O. Bayles was continued Clerk, and Rev. J. C. K. Milligan, Assistant Clerk. A call upon Rev. James Kennedy, of Ireland, from the 4th Congregation of N. Y., was sustained and forwarded for presentation. A commission consisting of Revs. J. C. K. Milligan, R. Z. Willson and J. H. Boggs, with elders W. F. Bell and John Lynch, was appointed to install Mr. Kennedy in case of his acceptance, at the convenience of the parties. Prof. Sloane, at the request of the same congregation, was appointed to dispense the sacrament to them on the 4th Sabbath of Sept. The session was also granted liberty to supply their own pulpit until next meeting of Presbytery. The N. Y. City Mission was transferred to the care of an association called The N. Y. City Mission of the R. P. Church, and at the request of association, Rev. R. Z. Willson was granted as missionary. Centreville was stricken from the list of mission stations. Dr. Stevenson was appointed to dispense the sacrament in West Hebron on the 1st Sabbath of July, and with Rev. S. Carlisle and elder John Kennedy was appointed a commission to adjudicate difficulties in the congregation to meet on the 28th of June.

All the congregations were directed to take up collections for the Presbyterian Mission Fund before next meeting of Presbytery. Prof. Sloane was appointed to attend the convention of the National Christian Anti-Secret Society Association, meeting in June in Cincinnati.

Presbytery has the following standing rule: The moderator of each session shall be asked if they appointed a delegate to last meeting of Presbytery, and if absent, the reason or reasons of his absence.

Presbytery adjourned to meet in the Third Church, N. Y., on the last Tuesday of October, at 7½ P. M. J. O. BAYLES, *Clerk*.

TREASURER'S REPORT.

1869.		<i>Disbursements.</i>	
Oct. 28.	Treasury overdrawn,	.....	\$ 531 88
" "	R. J. George,	.....	31 88
" "	S. R. Galbraith,	.....	15 00
" 30.	D. B. Willson,	.....	10 00
Nov. 3.	Rev. R. Z. Willson,	.....	100 00
Dec. 1.	" " "	.....	100 00
" 31.	" " "	.....	100 00
Jan. 13.	M. Wilkin,	.....	22 88
Feb. 1.	Rev. R. Z. Willson,	.....	100 00
Mar. 1.	" " "	.....	100 00
Apr. 1.	" " "	.....	100 00

Total,.....\$1211 64

1869.		<i>Receipts.</i>	
Nov. 23.	Third N. Y. Congregation,	.....	\$ 55 06
1870.			
Mar. 8.	Ryegate and Barnet Congregation,	.....	38 35
" "	White Lake Congregation,	.....	8 00
" 29.	Third N. Y. Congregation,	.....	95 00
Apr. 27.	Second N. Y. Congregation,	.....	333 95
" 29.	Boston Congregation,	.....	18 50
May 20.	Second Congregation, Newburgh,	.....	23 92

Total,.....\$ 572 78

Treasury overdrawn,..... 638 86

Your treasurer thinks it is only necessary to call your attention to the state of the treasury, hoping you will make no more drafts on him until you take measures to pay off your debt and put funds in your treasury. Only nine of the sixteen congregations under the care of Presbytery have contributed anything to the fund during the past year.

JAMES WIGGINS, *Treasurer*.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met in Allegheny, Monday evening, April 11th, 8 o'clock, P. M., the time and place of meeting having been changed at a *pro re nata* meeting called for that purpose. All the constituent members were present at the constitution of the court, or subsequently appeared, except Dodds, Missionary in Syria, J. M. Johnston, N. R. Johnston and M'Auley. Elders from all the congregations were present, except Oil Creek, Rehoboth, Salem, Slippery Rock and Springfield.

A. J. M'Farland was chosen Moderator, T. A. Sproull, Clerk, and J. A. Black, Assistant Clerk. In place of a sermon by the retiring Moderator, two of the students, D. M'Fall and T. C. Sproull, delivered pieces as trials for licensure.

Prof. Sloane and Rev. J. Crozier were invited to seats as consultative members.

Messrs. T. C. Sproull, D. M'Fall, D. C. Martin, T. P. Robb and W. M'Farland were licensed to preach the everlasting gospel.

Calls on R. J. George, from the congregations of Oil City, and North Jackson and Poland, were sustained as regular, and presented to the candidate. The one from North Jackson and Poland was accepted. A commission, of which W. Slater is convener, was appointed to attend to the ordination and installation on May 19th, at 10 A. M.

The congregation of Union was divided, the one part being known as North Union, and the other as South Union congregation. The relation of the pastor remains unchanged by the division.

The request of a number of members of Brookland, &c., congregation for a new organization was granted, and Rev. D. Reid was appointed to attend to the organization on the 20th of June. The congregation will be known as the Manchester and Parnassus congregation.

Bear Run branch was separated from Salem congregation, and formed into a mission station. A supplement of five dollars for each day's preaching was given it. The Westmoreland Mission Station was discontinued.

Moderations of call were granted to Oil City, Pine Creek and Allegheny, the last on the 19th of September, Mr. Galbraith to moderate.

Congregations were directed to raise funds immediately for the Presbyterial Mission Fund, and forward to the treasurer, as the treasury is entirely empty.

THOS. SPROULL, *Clerk.*

OHIO PRESBYTERY.

THE Ohio Presbytery met at Muskingum, April 18th. All the ministerial members and three ruling elders were present. The sermon was preached by J. C. Boyd, on Covenantee. We regret that our notes of this sermon have been mislaid.

All the settled congregations reported their full proportions of the travelling fund; delinquent, Brownsville and Sandusky. The Clerk was directed to notify those congregations to have their proportions raised before the meeting of Synod.

John 1: 12 was assigned Mr. Taylor, theological student, as a subject to preach on at the next meeting of Presbytery. Rev. J. C. Boyd and elder James Watson are a committee to assign subjects as pieces of trial for licensure to the other students under our care.

Revs. Thompson and M'Farland are the committee of supplies.

Subjoined is the Treasurer's Report, so far as it regards the Home Mission Fund.

The following resolution was discussed and unanimously adopted:

Resolved, That in the judgment of this Presbytery, the time is certainly near at hand when we, as a church, ought to renew our covenant.

The following recommendation, also:

We recommend all the families under our care to take and read the *Christian Statesman*; and to aid in the work of national reform, in the use of all scriptural means in their power.

The following resolutions were adopted at the fall meeting, but having been mislaid were not furnished with the former notice. Presbytery ordered their publication with the notice of the present meeting:

WHEREAS, The duty of giving to the Lord, of our substance, as he has prospered us, is generally neglected; and whereas, the Scriptures are explicit in requiring all the members of the church regularly to attend to this duty; therefore,

Resolved, 1. That we, the individual members of this Presbytery, will endeavor, by the grace of God, always to give one-tenth of our increase to the Lord.

2. That we urge all the elders and deacons within our bounds to follow our example, and thus to go before the people in exemplifying this duty.

3. That we solemnly urge all the members of the church under our care to respond to this duty.

Presbytery adjourned to meet at New Concord, on the last Wednesday of October, 1870.

J. C. K. FARIS, *Clerk*.

REPORT OF HOME MISSION FUND.

1869.	Oct. 28.	Balance as per last report,.....	\$ 23 02
"	"	" In the hands of J. A. Thompson,.....	100 00
"	"	" From table of Presbytery,.....	4 70
1870.	Apr. 13.	" " " "	9 40
Total receipts,.....			\$137 12
1870.	Apr. 13.	By cash to J. A Thompson.....	80 00
Balance,.....			57 12

J. C. K. FARIS, *Treas.*

EXTRACT OF MINUTES OF ILLINOIS PRESBYTERY.

PRESBYTERY met at Bloomington May 18th, 1870, 10 o'clock, A. M. All the congregations except Church Hill, Old Bethel and Olathe had taken up the collection for the Presbyterial Home Mission. Another collection was ordered for the same purpose within the next six months.

The trustees of Indianapolis Church were directed to sell the property at once, if they can; if they cannot sell, to convey it to Thomas N. Faris, of Bloomington, Indiana, to hold in trust and sell for Illinois Presbytery.

Rev. J. Crozier, at his own request, was certified to Pittsburgh Presbytery.

J. M'Cracken, J. Wallace and J. Moffett were appointed an interim committee on supplies.

J. M'Cracken, W. W. M'Millan and D. J. Shaw were appointed a delegation to attend the Anti-Secret Convention to be held in Cincinnati, June 9th, 1870.

Presbytery adjourned to meet at Coultersville on the first Wednesday of August, at 10 o'clock, A. M. D. S. FARIS, *Clerk*.

MESSRS. EDITORS—Please publish the following. As the circular itself shows, I design to send it to Clerks of Presbyteries; but lest there should be failures to receive it by mail, I take this mode of informing all concerned.

Sir—I herewith forward to you, as Clerk of your Presbytery, a certified copy of the "Form of Covenant" ordered to be sent down in overture to inferior courts, by the Synod, in its session of May 30th, 1870.

Synod directed that the action of Sessions and Presbyteries shall be forwarded to the Clerk of Synod before its next meeting. In order that this may be done in sufficient season, it will be requisite that Sessions take action before the fall meetings of Presbyteries; I therefore respectfully request that you give notice to each Session, within the bounds of your Presbytery, so that the Sessions may report to the Presbytery at its first meeting.

Please direct the special attention of your Presbytery, and of Sessions, to the following certified extract from the minutes of Synod, 1863—Sess. XXXV, Printed Min., p. 246:

"*Resolved*, That in all cases of overture, inferior courts shall report simply, approve or disapprove, as their judgment may be, making no change of the phraseology."

Yours, truly,

R. Z. WILLSON, *Clerk of Synod*.

SUPPLEMENT TO MINUTES OF SYNOD.

D. Gregg in account with Treasurer of Endowment Fund.

		Cr.
1869.		
July 12.	By amount loaned the Allegheny Church on bond and mortgage,.....	\$3,000 00

D. Gregg, in account with Library Fund.

		Cr.
1869.		
June 22.	By Prof. J. R. W. Sloane,.....	\$98 25
Oct. 2.	" C. H. Haven, binding books,.....	19 50
1870.		
Jan. 22.	" " " ".....	5 40
Mar. 11.	" Insurance on Library,.....	6 00
" 16.	" Rev. J. R. W. Sloane,.....	190 00
" 24.	" D. M'Fall, to repair book case,.....	2 20
Apr. 30.	" Cash on hand,.....	18 40
		<hr/>
		\$ 359 75

D. Gregg, in account with Student's Fund.

Report of D. Gregg, Treasurer of Theological Seminary Fund.

1869.			
May	13.	By J. Lindsey & Co., coal bill,	\$ 19 70
June	20.	" Water tax,	4 75
July	6.	Rev. J. Galbraith, travelling expenses,	3 00
"	8.	" J. R. W. Sloane, salary,	200 00
Aug.	3.	" " " " " " " " " " " "	50 00
Sept.	9.	" Gas bill,	2 20
Oct.	27.	Rev. J. R. W. Sloane, salary,	60 00
Nov.	4.	" " " balance 1st quarter,	315 00
Dec.	9.	Rev. T. Sproull,	625 00
"	10.	Rev. J. R. W. Sloane,	200 00
"	24.	Repairs in college, per M'Fall,	6 18
1870.			
Jan.	4.	" Bovard, Rose & Co., bill for floor matting,	57 95
"	13.	" Rev. J. R. W. Sloane,	50 00
"	17.	" " " balance 2d quarter.	375 00
"	"	" C. H. Anderson, coal bill,	16 70
Feb.	9.	" Rev. T. Sproull, 2d quarter,	625 00
Mar.	11.	" Gas bill,	4 40
"	24.	Rev. D. M'Alister, travelling expenses,	23 80
"	"	Rev. J. Galbraith, " " " " " "	3 00
"	"	Rev. S. O. Wylie,	14 20
"	"	" Printing and distributing circulars,	1 20
Apr.	2.	" J. R. W. Sloane, salary,	100 00
"	"	" Rev. T. Sproull, " " " " " "	400 00
"	"	" Mrs. Henderson, in full,	60 00
"	5.	" Fixing gas pipe,	50
"	20.	" Rev. J. R. W. Sloane, salary,	150 00
"	23.	" Rev. T. Sproull, " " " " " "	75 00
"	27.	" " " " " " " " " "	225 00
May	3.	" Rev. J. R. W. Sloane, " " " " " "	675 00
"	"	" Rev. T. Sproull, " " " " " "	248 09
			<hr/>
			\$4,590 67

Report of Wm. W. Keys, Treasurer of National Reform Fund.

May 1st, 1869, to May 1st, 1870.

Dr.

1869.	Balance as per last report,.....	\$248 53
June 3.	Cash from A. O. Todd, "ret'd,".....	38 00
July 16.	" 2d New York congregation,.....	112 58
Sept. 2.	" Wilkinsburg cong.....	13 37
Nov. 12.	" 3d New York ".....	113 44
" 23.	" Baltimore ".....	16 00
" 24.	" Middle Wheeling ".....	11 00
" "	" Olathe, Kansas, ".....	16 60
" 25.	" Topsham, Vt., ".....	13 00
" "	" East Craftsbury ".....	10 00
" 30.	" Cincinnati, O., ".....	40 78
" "	" 2d Miama ".....	25 00
" "	" Staunton ".....	7 00
" "	" Londonderry ".....	8 00
" "	" 2d Philadelphia ".....	30 97
" "	" 1st " ".....	75 00
Dec. 4.	" Utica, O., ".....	15 80
" "	" Sandy Br., Salem ".....	6 50
" 8.	" Clarksburg, Pa.....	12 00
" 10.	" Neilsburg Br., Oil Creek, Pa.....	5 62
" "	" 1st ch., Newburgh, collection of May 31st,.....	34 49
" "	" Pittsburgh, Pa.....	30 00
" "	" Jonathan's Creek,.....	10 00
" "	" 1st New York.....	77 53
" "	" Bethel, Ill.....	25 00
" "	" Tomika,.....	4 50
" "	" Muskingum,.....	12 50
" "	" Union,.....	33 10
" "	" Miller's Run,.....	23 00
" "	" Clarinda,.....	10 30
" 12.	" Hopkinton, Iowa,.....	30 00
" 13.	" 3d Philadelphia,.....	17 50
" "	" Boston,.....	24 45
" 21.	" Walton, N. Y.....	20 00
" 24.	" Rochester,.....	19 50
" 31.	" Garrison, Ind.....	5 85
1870.		
Jan. 13.	" Beaver,.....	14 71
" 10.	" Bear Run Br., Salem, Pa.....	2 10
" 22.	" Grove Hill,.....	7 00
" "	" Washington, Iowa,.....	6 40
" "	" Springfield,.....	5 55
" "	" Mr. Jos. Carson, Neilsburg, Pa.....	5 00
" "	" York,.....	16 50
" 27.	" Norwich, O.....	20 00
" 29.	" White Lake, N. Y.....	9 00
Feb. 18.	" Haddock & Son, Phila.....	6 00
Apr. 23.	" Bloomington, Ind.....	36 00
" 26.	" Cedar Lake,.....	10 00
" 27.	" Kortright,.....	12 00
" "	" Pittsburgh,.....	34 55

Apr. 27.	Cash, Ramsay,.....	\$7 00
" "	" New Alexandria,.....	15 00
" "	" Haddock & Son,.....	3 50

\$1,407 22

1869.

Cr.

May 13.	Cash paid Rev. J. M. Sloane, Ayer's Point, Ill.....	\$ 40 00
" "	" Miss Willson,.....	5 90
July 16.	" Thos. Brown, Treas. of Public Meeting, Phila.....	24 11
" "	" Paid rent of Moore's Opera House, Newburgh, June 1st, 1869,.....	20 00
Oct. 9.	" J. B. Rodgers & Co., "printing,".....	30 63
Nov. 2.	" " ".....	2 00
" "	" Posters in Newburgh,.....	6 50
" "	" Postage, statements, and mailing tracts, &c.....	4 89
Dec. 12.	" Rev. A. M. Milligan, travelling exp., Iowa, &c.....	60 00
" "	" Rev. J. C. Milligan, " " N. York to Phil'a,.....	6 50
" "	" Rev. J. R. W. Sloane, for supplying Pittsb'gh pulpit,.....	15 00
" 27.	" Rev. W. W. Barr, for article in "Christian Union,"..	5 00

1870.

Jan. 11.	" Rev. D. B. Willson, for supplying Phil'a pulpit,....	15 00
Feb. 14.	" Stamped envelopes,.....	39 51
" 18.	" " ".....	40 04
" "	" Haddock & Son, printing 3,000 copies conv. call,....	21 00
" "	" 3 packages official size envelopes,.....	90
" "	" Stationery,.....	2 00
Mar. 2.	" 500 Gov't. drop envelopes,.....	12 30
" "	" Expenses Rev. Dr. M'Irvine,.....	22 00
" "	" Telegrams,.....	5 39
" "	" Travelling expenses Rev. T. P. Stevenson,.....	17 95
" "	" Advertising Pittsburgh papers,.....	2 00
" "	" Printing ".....	2 00
" "	" Mucilage, envelopes, postage, &c.....	3 67
" "	" Paper,.....	30
" "	" Telegrams,.....	3 55
" "	" Advertising Philadelphia meeting,.....	3 87
" "	" Postage on pulpit notices,.....	3 00
3.	" J. B. Rodgers & Co., "printing,".....	49 25
" "	" Prof. Stoddard, "travelling,".....	26 50
" "	" Rev. J. L. M'Cartney and J. W. Taylor,.....	44 00
" "	" Rev. A. J. M'Farland,.....	12 45
" "	" Rev. J. Crozier,.....	4 00
" "	" Rev. J. W. Sproull,.....	4 00
" "	" Rev. J. H. M'Irvine, (add'l),.....	1 00
" "	" Rent of Academy of Music, Pittsburgh,.....	100 00
" "	" Haddock & Son, "printing,".....	18 50
" 18.	" J. B. Rodgers & Co., ".....	10 84
" "	" Adv'g. Philadelphia papers,.....	9 00
" "	" Postage,.....	21 67
May 1.	" Balance in Treasury,...	681 40

\$1,407 22

In the statistical report of Winchester Congregation, the number of Sabbath School scholars (98) is omitted; and twenty-one hundred dollars raised for church building, is set down to Albia congregation.

OBITUARIES.

DIED, Oct. 26th, 1869, of chronic inflammation of the bowels, MARTHA E. DICKEY, eldest daughter of Samuel and Harriet E. Dickey, of Olathe, Kansas, aged seven years and ten months. She was confined to her room nine weeks, during which time she manifested a Christian faith, seldom seen either in youth or mature age. From the time she was first taken down, she expressed no desire to recover, and when asked affectionately by her mother if she would not be sorry to leave her, she replied, that she would not, that she would be far better off, and that they would all soon follow. She was remarkable for mental activity as well as for faith in her Redeemer. Her lot was cast where she had no school privileges, yet by her own exertions she had learned to read and write, and had read the New Testament through several times, and had committed to memory about fifty Psalms.

Her loss is more keenly felt in the little family circle, as her only sister is deprived of both hearing and speech, so that she was ears to the deaf and tongue to the dumb. She often requested her parents to sing Psalms with her, and always joined them while strength would permit. After her strength was almost gone, she asked for pencil and paper, and commenced to write down the first verse of the eleventh Psalm, when her strength failed, leaving the sentence incomplete. Seldom is it the privilege of parents to enjoy so satisfactory evidence that they will again meet their departed little one in the embrace of Him who carries the lambs in his arms.

T. M. H.

DIED, Nov. 17, 1869, Dr. JAMES R. GAMBLE, of Garrison Creek congregation, aged about 35 years. He was a young man of most amiable disposition, as all who knew him would willingly testify. Connecting with the church some years ago, he was a zealous and faithful member. Though prudent in the expression of his opinion, he yet spoke out fearlessly on all questions of interest to the church, and at times may have been thought even severe in reproving inconsistencies in church members. He had been trained in a school of affliction. Several years ago he lost his limb in a threshing machine, the amputation and healing of which no doubt shocked his system. The burden afterwards of an artificial limb was oppressive upon his delicate frame. He studied medicine, but finding its practice too severe, he afterwards studied dentistry, neither of which he was allowed to practice long. Side by side with three other brothers, he lies in the same grave yard. This little Garrison Creek congregation had but a few weeks before buried another worthy member in the wife of Mr. William Milligan; her disease, too, was consumption; taken in the midtime of life, she leaves a bereaved husband and a motherless little family. Sorely, indeed, has the Lord dealt with that little flock. That he may sanctify these bereavements to all surviving relatives and brethren, is our sincere desire and prayer.

COM.

DIED, in Philadelphia, Dec. 4th, 1869, of pulmonary consumption, **MRS. MARTHA J. KEYS**, wife of William W. Keys, deacon of the First Reformed Presbyterian Church, Philadelphia. Mrs. Keys was born in Philadelphia, November 7th, 1831; made profession of religion in the spring of 1851, and was married January 6th, 1852. She was the mother of five children, two of whom sleep with her in Woodland Cemetery.

In the spring of 1857 Mrs. Keys had a slight hemorrhage from the lungs, and during the summer a very serious and alarming one, which caused her friends to despair of her recovery. From that time till her death, more than twelve years afterwards, she was more or less under medical care. This protracted illness prevented her from mingling much in society, but to all her friends her character was known as one of singular excellence and beauty. Her memory is fragrant in the recollection of her gentle manners, her quiet virtues and unaffected piety. Discreet in judgment and of kindly and charitable spirit, an exemplary wife and devoted mother, she won the high regard of all who knew her and retained it unabated to the close of life. She was faithful and devout in her attendance on religious ordinances, and enjoyed a singularly calm and uninterrupted assurance of salvation. For many years her peace and hope were entirely unclouded, and this happy privilege was continued with her to the last. Her experience furnished a remarkable example of the power of grace to lift the human will into perfect acquiescence with the will of God. To her children she was tenderly attached, and, for their sake, she had long cherished an earnest desire to live. This desire was encouraged and strengthened, no doubt, by the slow progress of her disease. But, toward the last, she was graciously freed from all anxiety on their account, and enabled to cast them with perfect confidence on the care of the Redeemer, whom she trusted so implicitly for herself. COM.

DIED, at Elizabeth, Pa., December 18th, 1869, in the 61st year of his age, of pneumonia, **ABRAHAM FINLEY**, member of the Reformed Presbyterian congregation of Monongahela.

Mr. Finley was born near Enniskillen, County Fermagh, Ireland, in 1808, and emigrated to America in 1838. It was not until he came to the United States that an opportunity was afforded him of becoming acquainted with the principles and practices of the Reformed Presbyterian Church. After a careful examination of the standards, satisfied in his own mind that they were agreeable unto and founded upon the word of God, he connected himself with the Monongahela congregation, then under the pastorate of Rev. John Crozier, and continued a consistent member of it until the day of his death.

Mr. Finley was warmly attached to the principles of the church, and sincerely desirous for the success of the congregation. He was punctual in his attendance on the public and social exercises of worship. The deep interest he always manifested when the efficacy of the atonement, the freeness of the gospel, the willingness of God to save, &c., were the subjects of discourse, the many questions he was ever anxious to ask respecting those great truths, his intense longing

for the evidence that he was the object of divine love, taken in connection with his upright life, gave to his family and friends convincing evidence that to him death was gain.

Mr. Finley, although industrious and economical, did not accumulate much of this world's goods. He did, however, establish for himself "a good name, which is rather to be chosen than great riches."

J. W. S.

JAMES PATTON died February 23, 1870, of dropsy. His condition was not thought to be dangerous till about ten days before his death. From that time he sunk very fast till death finally terminated his sufferings. The deceased was a native of Ireland, was raised in the Presbyterian Church, emigrated in early life to this country, and first connected himself with the Reformed Presbyterian Church, N. S.; but after more mature deliberation united with the Reformed Presbyterian Church, Macedonia congregation, about the year 1863, in the communion of which church he remained till the time of his death. One prominent trait in his religious character was his earnest and consistent concern for the support of the ministry. After the commencement of the war, when gold raised to the value of \$2.50, and the necessities of life in proportion, he maintained that the contract for the minister's salary was not fulfilled, unless the subscription was raised to two and a half times what it was before; and he acted on that principle.

During his last sickness he was characterized by patience and resignation. A few days before his death, being asked by his wife whether it would be his desire to depart, or to remain, he replied that twice before he had been brought near to the gates of death, and he then desired to depart; but that now he had a family, if he would make a choice, it would be to remain. But he desired not to make a choice. His end appeared to be peace.

II.

DIED, Feb. 5, 1870, Mr. MATTHEW MACKIE, Sr., member of the Third congregation, Philadelphia. His disease was pneumonia, which proved fatal after five days' illness. The deceased was 75 years old, lacking a few days. He met his end with Christian calmness and fortitude. Though death comes in some measure unexpectedly, yet it did not take him by surprise. There is satisfactory evidence that in the struggle with the last enemy he got the victory through the "Captain of salvation." "Blessed are the dead that die in the Lord."

Com.

DIED, at her residence near New Alexandria, Pa., Dec. 20th, 1869, ELIZABETH MCCLURE, wife of John McClure, ruling elder in the congregation of New Alexandria, &c., in the 46th year of her age.

The deceased had long been a member of the congregation of New Alexandria, &c. The care and training of her children, two little boys, was a cause of much anxiety to her while on her death-bed. Her earnest-desire, often expressed, was, that, if spared, they might become useful members of the church she loved. In the assurance that "He is faithful that promised," she committed them to the care of her covenant God, who has promised to be not only the God of his people, but of their seed. "In her death there was hope." T. A. S

RECEIPTS FOR LITERARY FUND.

May 21.	1st cong., Philadelphia, per W. Keys.....	\$ 15 00
	Cong. of Ramsey, C. W., per Rev. Robert Shields...	2 50
	WILLIAM BROWN, <i>Treasurer</i> , 1,635 Locust Street.	

APPOINTMENTS OF LAKES PRESBYTERY.

Garrison.—Robb, 2d and 8d Sabs. July; Martin, August; M. Wilkin, September; J. Crozier, Dec. and Jan.; J. M. Johnston, Feb. and March; J. McAuley, Oct. and Nov.

H. H. GEORGE,

RECEIPTS FOR DOMESTIC MISSION.

1870.		
May 10.	Wm. Wills, for Rev. Jas. S. Buck.....	\$ 50 00
	Daniel Euwer do.	50 00
	Jno. A. McKee do.	100 00
	16. Second Miami cong., per D. Boyd....	15 00
	23. Baltimore cong., per Rev. W. P. Johnston.....	6 00
June 4.	Lake Eliza cong., per Rev. Thompson, through D. G.	9 50
	9. Bovina cong., per Rev. J. W. Sproull.....	19 00
	Mrs. C. Snively, Shady Grove, per do.....	5 00
	Monongahela cong., per do.....	12 00
	Mrs. M. Fraser, Perth, C. W., per do.....	2 00

\$268 50

DANIEL EUWER, *Treasurer*.
Allegheny City, Pa.

RECEIPTS FOR SOUTHERN MISSION.

1870.		
June 4.	Utica, O., per J. C. Boyd, through D. Gregg.....	\$ 4 00
	9. Mrs. Matchett, Newton, Ia., per Rev. J. W. Sproull..	2 00
		\$ 6 00

DANIEL EUWER, *Treasurer*.
Allegheny City, Pa.

COLLECTIONS.

Board of Education, September, 1st Sabbath.
Theological Seminary, October, 1st Sabbath.

MISSION AMONG THE JEWS.

Received by the Treasurer of the American Christian Society, for promoting Christianity among the Jews in New York and elsewhere, during the month of June, 1870:

From Mrs. Marg. Brown, West Newton, Pa.....	\$ 2 00
" Mrs. Grace Jackson, Newark, N. J., membership and donation.....	5 00
" Our Agent, <i>Ezemiah Maughlin, McSherryville, Pa.</i>	15 00
Miss Lizzie and Ezemiah Maughlin, \$2; Mrs. Martha Adams, \$1; Rev. J. M. Adair, \$1; Maggie A. Campbell, \$2; John Maughlin, \$1; a friend, 50 cts.; W. S. Maughlin, \$1; Annie and Agnes Smith, \$2; Mrs. Jennie Anderson, 50 cents; Marg. McCollam, \$1; Sam. A. Miller, \$1; J. J. Maughlin, \$1; Jacob Grove, \$1.	
" Lyle Reid, Esq., New York, payment member for life..	20 00
" W. H. Trenwith, Esq., New York, as member.....	3 00
" Our Agent, <i>Mr. Geo. Sims, Allegheny, Pa.</i>	11 00
Rev. Collins, \$1; Rev. J. H. Timmons, Tarentum, Pa.,	10 00
Rev. D. M. Gordon, U. P. S. S., Cedar Rapids, Iowa....	17 06
" Our Agent, <i>Mr. James Fletcher, Sr., Andes, New York</i>	
Mrs. Mary Edwards.....	1 00
" Our Agent, <i>Miss Margaret Galbraith, Barnet, Vermont</i>	
The late Mrs. James Lang.....	5 00
" Our Agent, <i>Mr. P. L. McCracken, Morning Sun, O.</i>	3 00
Vinola Shaw, \$1; David Shaw, \$1; P. L. McCracken, \$1.	
" Our Agent, <i>Mr. John Wood, Somerset, Iowa</i>	10 00
John Wood, \$5; W. Runeimun, \$5.	

CHARLES VAN WYCK,
No. 36 Vesey street, New York.

RECEIPTS FOR FOREIGN MISSION FUND.

May 20.	Sabbath School of 3d cong., New York, per W. T. Miller, Superintendent.....	\$194 88
23.	Mrs. Catharine Snively of Greencastle, Pa., per Rev. S. O. Wylie.....	5 00
26.	Ladies' Missionary Society of Rochester cong., for education of one child in Syria, per Rev. R. D. Sproull.....	60 00
27.	Cong. of Ramsey, C. W., per Rev. R. Shields.....	20 00
28.	Isaiah Faris, Licentiate.....	10 00
30.	Rev. John Calvin Smith, being the bequest of Letitia Wright, late of Slippery Rock cong., Pa. (received New York)	254 00
31.	Sabbath School of York, New York cong., for educating Syrian children, per Rev. S. Bowden.....	58 00
	Friend of Missions of do. per do.....	3 00
	Lake Eliza cong., per Rev. R. M. C. Thompson.....	8 50
	Ladies' Missionary Society of Utica cong., Ohio, \$29; premium on \$2 of above silver, 15 cents	29 15
June 10.	Mrs. Esther Gilmore of Clarksburg cong., Pa., per Rev. J. A. Black.....	5 00
13.	Mrs. M. Fraser, C. W., per Rev. S. O. Wylie.....	8 00
	Mrs. Matchett, Newton, Ia., for Miss Crawford's School, per do.....	2 00

W. P. Dunn, 381, 8th Avenue, is the agent in the 3d Congregation, New York, for the Magazine.

COMBINED SERIES,

VOL. VIII.—No. 10.

THE
Reformed Presbyterian
AND
Covenanter.

OCTOBER, 1870.

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THOMAS SPROULL,
JOHN W. SPROULL,
EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 2:16.
"We should earnestly contend for the faith which was once delivered unto the saints."—Jude.

Terms—\$1.00 per annum in the United States; \$1.12 in Canada; \$1.75 in Great Britain. Communications should be sent to Allegheny City, Pa. Business letters to M'Keesport, Allegheny Co. Pa.

PITTSBURGH:

BAKEWELL & MARTENS, PRINTERS, 71 GRANT STREET.

RECEIPTS FOR DOMESTIC MISSION.

1870.			
Aug. 2.	"Tenth at Monroe," per Rev. J. W. Sproull,.....	\$ 10 00	
" 8.	Six months' interest and premium on W. Cunningham bequest of \$200, due May 1, 1870, per Wm. Brown,.....	6 88	
" 8	Three months' interest on W. Acheson donation of \$500, received on May 20, 1870, do.....	6 25	
" 8.	Int. and premium on \$1,100, Elder Bequest, per Wm. Brown,.....	86 80	
" 8.	Int. and premium on \$1,000 Allegheny county Bond, per Wm. Brown,.....	25 00	
" 8.	Int. and premium on \$50, donation of J. Thompson, Brown,.....	1 66	
" 8	Six months' int. on \$1,000 Bonds, 1870, per Wm. Brown,.....	30 00	
" 8	Six months' int. on \$1,100, Acheson donation, due July 1, 1870, per Wm. Brown.....	31 35	
" 8	Six months' int. on \$200, bequest of E. Shields, due July 1, 1870, per Wm. Brown,.....	6 00	
" 8	Six months' int. on \$50, bequest of W. M'Cracken, due July 1, 1870, per Wm. Brown.....	1 50	
" 8	Twelve months' int. on \$200, bequest of Jas. Thompson, Sr., due July 1, 1870, per Wm. Brown,.....	12 00	
" 8	Three months' int. on \$500, Acheson donation, due July 1, 1860, per Wm. Brown,.....	6 25	
" 15	Round Prairie, per D. C. Faris,.....	\$47 18	
" 15	Lake Reno, per D. C. Faris,.....	88 40	85 53
			\$259 22

DANIEL EUWER, Treasurer.
352 Ridge Street, Allegheny, Pa.

RECEIPTS FOR THEOLOGICAL SEMINARY.

1870.			
June 23.	Urbana, per mail,.....	\$ 10 00	
" 30.	Rushsylvania, per W. Wright, Jr.,.....	3 00	
July 5.	James Best, Allegheny, interest,.....	3 00	
" 8.	Syracuse Congregation, per S. Spence, Jr.,.....	5 00	
" 9.	Interest on U. S. Bonds,.....	297 00	
" 9.	Premium on the above,.....	85 64	
" 13.	Interest on bond and mortgage, six months.....	90 00	
Aug. 11.	Vernon Cong., per W. L. Wright,.....	13 00	
" 11.	John Temple, New Alexandria, &c. Cong.....	10 00	
" 18.	Acheson bequest, per Wm. Brown,.....	62 50	

CURRENT EXPENSES.

Sept. 3.	D. B. S., of Philadelphia.....	\$ 5 00	
" 3.	Jane Wadsworth, per W. Wills.....	25 00	
" 5.	Wm. Alexander, interest, per D. Morton.....	60	
" 6.	Geo. Tennent, Ashland, O., per Rev. J. W. Sproull,	3 00	
" 8.	Prof. J. R. W. Sloane, D. D.....	50 00	
" 16.	James M'Knockler, Salt Creek.....	5 00	
" 17.	Bequest of William Porterfield, Macedonia.....	200 00	
	D. GREGG, Treas, 99 Wood Street, Pittsburgh.		

THE

Reformed Presbyterian and Covenanter.

NO. VIII.

OCTOBER, 1870.

NO. 10.

THE PUBLIC SUPPORT OF RELIGION.

BY REV. D. SCOTT.

No. 4.—THE NATIONAL OBLIGATION TO PROVIDE FOR THE RELIGIOUS INSTRUCTION
OF THE PEOPLE.

(Continued from page 278.)

"THE duty of the civil magistrate to establish true religion," says Dr. Houston in his sermon on Magistracy, "rests upon moral principles of immutable obligation, and till the opponents of ecclesiastical establishments can produce proof that the law is abrogated, or has ceased, we must regard it as remaining in full force. I go further, and affirm that the New Testament does furnish a warrant for the establishment of the religion of Christ. My text declares that magistrates are "a terror to evil doers;" and who will dare to limit the term "evil doers," to offenders against the requirements of the second table of the decalogue? During the former economy, the care of the civil magistrate extended to both tables—of both was he appointed guardian. The person who will confine his power now to the second table, and say that "evil doers" are the violators of its precepts only, is bound to prove his assertion. Till this is done, we are warranted to regard the expression as attributing to the Christian civil magistrate precisely the same power as was claimed with divine approbation under the former dispensation."

The argument for a public provision for the support of the gospel from the office of the magistrate as "the minister of God," and the obligation which he owes to the church and her Head, to do "good," is confirmed beyond all reasonable doubt by the fact that such provision was made by divine appointment, and enjoyed by the church during the former dispensation of religion.

The provision referred to, was made by a system of tithing and offerings regulated by public laws, and also by the appropriation of a certain amount of land. It is distinctly to be understood, however,

that when I present this example as an argument for the public support of religion, under the present dispensation, it is not necessary to be raised by tithe on the produce of land. The mode by which the support may be obtained, is separable from the support itself. The example involves the idea of moral obligation ; but the mode by which the support is raised may vary according to the circumstances of society. The tithing of the produce of land would not be an equitable way of supporting religious ordinances, in a commercial country ; but in a country altogether agricultural, as Judea was, it was perhaps the most simple and convenient of all modes to supply the means of religious instruction to the community.

It is well in the first place to bear in mind, that the whole tribe of Levi were separated from their brethren, and designated to the public services of religion, and that one family of the tribe, namely, that of Aaron, was separated from the Levites in general, and consecrated to the office of priesthood. The whole services required for the tabernacle were embraced in the business of the Levites ; to the latter were committed the services proper to the sanctuary and altar. "The Lord said unto Aaron, Behold, I have taken your brethren the Levites from among the children of Israel ; to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail.—They shall be joined unto thee, and keep the charge of the tabernacle of the congregation.—And yet shall keep the charge of the sanctuary, and the charge of the altar." Numbers 18 : 1-7.

In the second place, that the appropriation of tithes, and offerings and cities with the lands adjoining, were given to the Levites and priests, not merely as a means of support, but as the reward or payment for their Levitical and priestly services. "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numb. 18 : 21. And of the whole tenth received by the Levites, they were to give a tithe or tenth to the priesthood. This rule was applicable to all the gifts which the Levites received, as well as the produce of land. "And the Lord spake unto Moses, saying, Thus speak unto the Levites, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe—and ye shall give thereof the Lord's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering." Numbers 18 : 25, 26, 28, 29.

In addition to the tithes and offerings provided for the services of the Levites and priests, a very ample provision was also made of cities to dwell in, and the adjoining lands. "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in ; and ye shall give also unto the Levites suburbs for the cities round about them. And the cities shall they have to dwell in, and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. And the suburbs of the cities

which ye shall give unto the Levites, shall reach from the wall of the city and outward, a thousand cubits round about. All the cities which ye shall give to the Levites shall be forty and eight cities: them shall ye give with their suburbs." Numbers 35:2-4, 7. Of the forty-eight cities given to the Levites, thirteen were appropriated for the use of the priests, and for their convenience these were selected from those in the neighborhood of Jerusalem. "Out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities." Joshua 21:4.

The cities with the suburbs and land attached, supplied the Levites and priests—to use a modern phrase—with manse and glebe lands. It would be interesting to know the amount of land thus appropriated for the use of these ministers of religion. But this paper has been already extended too far to admit of such an inquiry; nor is it at all necessary to our purpose to pursue this view of the subject any further. The argument depends not on the amount of land, but on the fact that such an appropriation was made for the maintenance of religion. It is very evident, however, that the provision so far, was made on a grand and liberal scale.

I quote from Brown's *Jewish Antiquities* the following summary of "the subsistence" provided for the priesthood. "It was derived," says this writer, "from the following sources." Besides the thirteen cities in the tribes of Judah and Benjamin, with a certain quantity of land on every side, their stipends were—first, "the portions of the sacrifices that were reserved from the altar; namely, the whole of the meat offerings, except the handful of them that was burned; the skins of all the burned offerings that were offered by individuals; the right shoulders that were heaved; the breasts that were waved; the cheeks, and the maw of the sacrifices that any of the Jews offered; and the sodden shoulder of the Nazarites' peace-offering." "It is easy," adds Dr. Brown, "to see what emolument these would bring to the priests on duty, under a ritual that abounded in sacrifices."

Second, "the first fruits of the oil, wine, wheat, barley, and in general every kind of crop."

Third, "every thing devoted to the Lord." This depended indeed on the will of the people. But throughout all Judea, it must have been considerable.

Fourth, "the firstlings of cattle: the first calf, lamb, kid, &c., which every cow, ewe or goat should bring forth." These must have been a fruitful source of support.

Fifth, "the first fleece of all the sheep," which in a pastoral country must have produced much.

Sixth, "the first-born of man, on account of their having been preserved when the first-born of the Egyptians were destroyed." These were redeemed, and the redemption price was paid to the priests, as part of their income.

Seventh, "the tenth of the tithes, which the Levites collected as their right throughout the tribes."

Eight, "the fifth that was added to every estimation of trespass in the things of the Lord."

Lastly, "the fruit was unclean for the first three years of all the trees that were planted; but in the fourth year all the fruit was the Lord's, and consequently the property of the priesthood."

The argument for a public support of religion derived from the official relation of the magistrate, and the duties of his office as "the minister of God for good," followed, as it is, by a divinely appointed example furnished in the case of the Jewish people, is as complete as can be imagined. Thoughtful men, opposed to such a provision, have evidently felt the force of the precepts and the example of Scripture, but they certainly have not succeeded in showing that these precepts and examples warrant the conclusion which they have attempted to draw from them in favor of voluntarism.

It is simply an evasion of the argument from the Jewish law of tithes and offerings, to say that the Jewish commonwealth was a theocracy. For admitting the theocratic character of the government, it will be difficult to show any connection between the form of government and the obligation, or non-obligation, to provide for the national support of religion. The truth is, if this affect the question at all, it must be favorably, not otherwise. For, if under a government where God is the recognized chief-ruler, it is right to provide for the support of religion, it cannot be wrong under another form of government to do it. If right, under the immediate control of God, it cannot be wrong when done in other circumstances under the mediate authority of his word. In a word, the thing done belongs to the sphere of morality: it is the payment of reward due for services; and the manner of doing it cannot be affected by the character of the government, be it theocratic or otherwise.

In assuming that the theocracy is a ground of objection to the example supplied by the Jewish state, it is altogether overlooked that the theocratic form ceased with the administration of Samuel. If the objection had been valid, it could only have operated till the close of the theocracy, at the period just stated. "The Lord said unto Samuel, They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8 : 7: But the example was continued with the divine approbation. 2 Chron. 31 : 4-10. Neh. 10 : 37; 12 : 44.

Again, such was the peculiar character of the ecclesiastical system of the Jews, it is said, that while the fact of the example is admitted, it may not be used as authority for a national provision for religion in New Testament times—it may not be imitated! Such in substance is the objection of Dr. Wardlaw, by far the ablest and most acute of the opponents of a national support, in the controversy on the subject. As an argument it has not even the merit of plausibility. It is an assertion incapable of proof. The ritualism of the Jewish dispensation necessarily came to an end by the death of Christ, because in him centred all the types and symbols proper to the system. But there was nothing ritual in the maintenance of religious institutions even under a ritual administration; the support of the Levites and priests as the ministers of the system was in itself purely and properly moral. It

must be taken into account also, that the Jewish dispensation, though it contained much that was ritual, had within it all the elements of true religion; that, in fact, it was an administration of the gospel, so that Paul could say, when writing to the Hebrews—"unto us was the gospel preached as well as unto them." The sacrifices all terminated in Christ—"the Lamb of God, which taketh away the sin of the world."

The fact of an atonement, and the acceptance of sinners by God in virtue of it, were typically taught by the sacrifices under the law, as really and truly, as they are now under the gospel dispensation, by the doctrinal statements of the New Testament. Though it is sometimes insinuated to the contrary by those opposed to a national support of religion, the Old Testament church was as really a spiritual society as that of the New Testament. They are, in fact, the same identical body. Not two churches, but one only. Whatever peculiarity existed in the former, lay not in the truths taught, but in the manner of teaching them. The way of salvation through the righteousness of Jesus Christ, though not so clearly, was yet as truly exhibited to the faith of the Jews as it is to us. Whatever then is inconsistent with the spirituality of the church of the present, must have been inconsistent with the church of the former dispensation. And the converse of this proposition is true. Hence it is concluded that the provision made for the maintenance of religion among the Jews furnishes an example which we may safely imitate.

Whatever was peculiar to the nation and church of the Jewish system has ceased and died out with the system to which it belonged; but whatever is moral and essential to true religion continues in all its force. Dr. Owen says, "subtract what was proper to, and lies upon the account of the nation and church of the Jews, and what remains on the general notion of a church and nation must be everlastingly binding; and this amounts thus far, at least, that judges, rulers and magistrates which are promised under the New Testament may and ought to be singular in usefulness, as the judges were under the Old, and are to take care that the gospel church may in all its concerns as such be supported and promoted, and the truth propagated, wherewith they are entrusted."

Admitting that the Jewish people were commanded to make a public provision for the support of religion, some of those opposed to such provisions assert that there was no way by which it might be compulsorily collected, if the parties were not disposed voluntarily to pay the tithes by which it was raised. This is a mere assumption unsupported by the slightest evidence. The will of God, on this, as on every other point, wherever made known, carries with it sufficient authority to constitute moral obligation. And we have a right to assume that it may be enforced: the absence of any reference in Scripture to the compulsory power of the law to enforce payment of tithes and offerings, should any one have been refractory, does not prove that there was no power to compel payment.

Further, the tithes and offerings were only part of the provision made; and were it true that there was no power to enforce these—

which I do not admit—yet, this would not nullify the example of a national support of religion as provided by the Jewish law. For another and a very large part of the provision consisted in the forty-eight cities, with their suburbs and adjoining lands, which were appropriated for the use of the Levites and priests; these were permanently made over and possessed, as part of the rewards of their services. And these came under the category of a public support as well as the tithes and offerings.

No. 5.

ARGUMENT FROM PROPHECY.

The opponents of a public endowment object to this arrangement, on the ground, it is said, that we have nothing to do with, and may not attempt to fulfil prophecy—that it is the prerogative of God to fulfil his own purposes. “In no case, nor under any pretext,” says Mr. Marshall, “is it competent for us to intermeddle with their fulfilment, whether prophecies of evil or prophecies of good. Allowing that in all cases we understood them perfectly, the fulfilment must be left to Him by whom they have been uttered. He alone is the executioner of his own decrees.” Such is the statement of one of the keenest and most bitter opponents to a public provision for the maintenance of religious instruction.

This objection to the argument from prophecy is remarkable, not for its importance, for it is not only mere assertion unaccompanied with any proof, but is incapable of satisfactory evidence! As matter of fact, it is not true; human instrumentality is the ordinary way by which God effects his purposes in the government of our world. There are indeed many things foretold, that we may not attempt to bring to pass without the immediate authority of God; such, for instance, as the execution of divine retribution on wicked communities, or individuals. But there are prophecies of a very different character, respecting which we may and ought to use means for their accomplishment. Prophecies frequently contain promises to be fulfilled in the future.

As promises, it is the evident duty of every Christian to exercise faith in God that they may be accomplished. Faith in the promises of God is only the reasonable service of the rational creature to whom they are made known. Again, every promise becomes matter of prayer as well as of faith. Prayer is the means of receiving. Now if the people of God have faith in, and should pray for, the fulfilment of prophecies revealed even in the form of prophecy, then this “intermeddles,” to a certain extent at least, with the fulfilment of prophecy; for faith and prayer are appointed means for assuring the people of God that the things promised shall be realized in providence. To separate the means from the end, is fatalism, and not belief in the Scripture doctrine of predestination.

Apply this principle to the subject under consideration. It is foretold in Scripture that at some time, future to this prophecy, nations will furnish pecuniary aid for the maintenance of religion. I do not say may not, but should not the Christian world believe that God

meant and intended to make good his promises at the time referred to; and pray, too, that he may do it? And further, may it not be also their duty, when the opportunity occurs, to use other means than faith and prayer?

Is it a recognized principle of action in the Christian church, that we may not in any way intermeddle in the fulfilment of prophecy, whether of good or of ill? God is not dependent on us for the accomplishment of his purposes; he may effect them irrespective of us, or of anything we can do, friendly or hostile; yet, ordinarily, he employs creature instrumentality, and that often consciously exercised, in bringing to pass what he wills to be done. Let us see. In an ancient prophecy, it is foretold that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. Does Christian man or woman believe that it is improper to use means for accomplishing this prophecy? On the contrary, do not all inspired with the spirit of Christ consider it a distinguished privilege to do whatever they can to give reality to this prophecy? in fact, so far as legitimate means are concerned, to be workers together with God in realizing the blessed promise of the universal diffusion of truth in the world? Would not the principle asserted, in opposition to the appeal to prophecy in behalf of the public support of religion, if acted upon, stop all those Christian efforts that have so honorably distinguished the nineteenth century? The millions of copies of the Bible, and the numberless instructive tracts that have been scattered broadcast in all Christian countries; the translation of the Bible into almost all the languages of the earth, with all Christian missions, must all be condemned as intermeddling with the fulfilment of prophecy! O no! Consistent and intelligent Christians every where recognize the obligation to forward the blessed work, that nothing may be found to hurt or destroy in all God's holy mountain.

Take another illustration: It is foretold, "And I will give you pastors according to mine own heart, which shall feed you with knowledge and understanding." Jer. 3: 15. Here is a prophecy most deeply interesting to the whole church of God. Would any one, possessing sufficient knowledge of the meaning of this prophecy to apprehend its importance, stand aloof and decline doing anything in the way of effecting such a prophecy? Just think of a Christian congregation destitute of one to minister to them in holy things, when recommended to obtain a pastor, saying, God has foretold that he would give to the church "pastors" according to his own heart, it is not competent, therefore, for us to intermeddle with the fulfilment of his prophecy; he "alone is the executioner of his own decrees." This is enough, and more than enough, to demonstrate the folly of objecting to the proposed argument from prophecy. The objection is radically false.

Suppose a civil government, impressed with the importance and appreciating the need of a widely diffused Christian influence in the community, reading the prophecies referred to, would it be improper for the government to provide religious instruction for the people, or furnish the pecuniary means for doing so? I proceed to the consideration of the argument from prophecy. And let it be borne

in mind that the argument is derived not merely from the fact that certain things are foretold, but because they contain promises of good which are a ground of hope, and are properly the objects of faith and prayer to the church of God. The argument from prophecy assumes greater strength and validity from the consideration that we have other and independent evidences; the argument from prophecy is collateral; it is corroborated and confirmed by other evidence, and in turn adds to the evidence on the whole. I adduce no prophecy in the argument that does not clearly belong to New Testament times.

"The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, all nations shall serve him. And he shall live, and to him shall be given of the gold of Sheba." Ps. 72: 10, 11, 15. That this psalm refers primarily to Solomon, is certain. Part of the psalm finds in him a literal fulfilment. But its reference to Solomon is only as he is a type of Christ in his kingly office. The literal reference to Solomon is dependent altogether on his typical relation to the Messiah; and on that account alone, it forms a part of the prophecy. No one, with the slightest piety in his heart, can allow of the ultimate reference of the psalm to Solomon. There is a grandeur in the psalm that utterly precludes such an application. A greater than Solomon is here. It is of the Messiah alone it is said, that "his name shall endure forever—all nations shall call him blessed—and whose glory shall fill the whole earth."

First, we have the fact announced that all kings shall bow down before the Messiah. This part of the prophecy has been only in part fulfilled. The full complement of the promise shall be realized, when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." As far as the type is concerned, the prophecy has been fulfilled: tributary kings did homage to Solomon, and brought him presents. But by no possible exposition can the psalm be applied to him fully and ultimately. All kings did not bow down before him. But though not true of Solomon, it is true of the Messiah, and of him alone. He is the "Governor among the nations," and "Prince of the kings of the earth."

Second, the "presents" and the "gifts," and the "gold of Sheba," can be understood only as given through the church to him. He needs not the "gold" nor the "gifts" of suppliant nations, otherwise than as given to the church. But what is done to the church in obedience to the command of the Messiah, he acknowledges as done to himself. The church is the body of Christ; and whatever is done in love to his body, the church, he accepts as done to himself. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Matt. 25: 40.

Third, it is of kings and nations, as such, of whom these things are predicated. In their official and national character they render homage to the Messiah, and not as individuals. There is nothing in the statement made, nor in the context, to justify the application to the parties individually. Why name kings as bringing "gifts" to the Messiah,

if it is not be understood of them officially? No reason can be given for such an interpretation.

"Kings shall be thy nursing fathers, and their queens thy nursing mothers." Is. 49 : 23. First, this prophecy is addressed to the church; it is to her, that kings and queens shall be nursing fathers and mothers, as the context shows. Second, the prophecy refers to the times of the gospel, as is evident from the whole context. "Thus saith the Lord, I will lift up my hand to the Gentiles, and set my standard to the people: and they shall bring thy sons, and thy daughters shall be carried upon their shoulders," verse 22. Third, this prophecy contains a very important promise addressed to the church, namely: that in the times of the gospel, when the Lord's hand is "lifted up to the Gentiles," kings and their queens shall be nursing fathers and nursing mothers to the church. The language of this Scripture does not admit of mere protection as the only thing intended; that which is mainly intended is sustenance. The word rendered "nursing" expresses the idea of nutrition, and so it is given by our translators in the margin. They are called "nourishers." The allusion in these phrases is to the nourishment with which the nurse supplies the infant child. Doubtless, the nurse takes care of, and protects her infant charge; but she would be a sorry nurse, indeed, if she did nothing more. The idea intended is chiefly that of nutrition. Transfer this to the action predicated of "kings" towards the church in the New Testament times, and we have the meaning of the prophecy. In the nourishment promised to the church, there is included the means of religious instruction. It does not belong to kings to furnish even instrumentally spiritual nourishment; but it is within their province to supply the pecuniary means needed to maintain religious ordinances.

The church requires places in which her members may assemble to worship God. The ministers of the gospel, who devote themselves to the work, need, like other men, food and clothing, and houses to live in. To obtain these things, pecuniary means are indispensable. Mere voluntary effort has failed to do these things to the extent that the good of the church requires. A public provision for the maintenance of religious instruction is made by divine appointment, and exemplified during the preceding dispensation of religion.

An effort is made to break down the argument from this prophecy by asserting, that kings are to be understood as spoken of in their private capacity; this is done on the ground that "their queens" are associated with them as "nursing mothers," who, it is said, must be understood as private individuals. So the "kings," it is claimed, must be understood in the same sense. But, admitting that they are queen-consorts that are spoken of, and not queens regnant, it does not follow that the "kings" are spoken of in their private, and not in their official capacity. Kings or other magistrates do not lose their official standing, though their wives, associated with them in some particular act, may have no official authority. The conclusion is a *non-sequitur*, because it is not found in the premises. "It is trifling to object," says Mr. MacCray, "that, because queens are promised to be nursing

mothers, the exercise of civil power cannot be meant in the promise of kings being nursing fathers. All queens have not been queen-consorts. And queen-consorts exerting themselves in their dignified relation, to direct its influence in favor of the church, is abundantly consistent with kings exerting themselves in their office and station for the interest and advantage of the same object." "This wretched piece of quibbling is not new," adds the same writer.

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. For the nation and the kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted." Is. 60: 9, 10, 12. First, the church is here addressed, to whom the promise is made, of assistance from kings and nations. "The city of the Lord, the Zion of the Holy One of Israel." verse 16. Second, the prophecy speaks of "kings" officially, and of nations, and not of individuals; and it is foretold that they shall minister unto the church. And a terrible doom is pronounced on the nations that shall not serve the church, "they shall perish, yea, those nations shall be utterly wasted." Third, the varied statements embraced in this Scripture very plainly involve more than individual effort on behalf of the church. The language intimates, that in the times referred to, "kings" and nations shall officially and in their public character, furnish the means of supporting religion within their domains. Protection is included in the service due to the church by kings and nations, but this does not exhaust the plenitude of the promise. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Here material aid is promised, aid that was not given for the building of the temple in Jerusalem. Lebanon had furnished materials for the temple of Solomon; but not for its rebuilding after the captivity. But there is an allusion to this in the prophecy under consideration, which is to find its fulfilment in the gospel period. As the king of Tyre furnished to Solomon materials for his temple, so "kings" and Gentile nations shall give material aid for the support of religion in the times of the gospel.

The statement is made, verse 16, "thou shalt also suck the milk of the Gentiles, and thou shalt suck the breasts of kings." The promise of material support to the church from kings and nations of the Gentiles is thus again renewed, an illustration of which has already been given in the exposition of Isaiah 49: 23, in the promise that kings shall be "nursing fathers and their queens nursing mothers."

This idea is further illustrated by the statement in the context, "thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles and that their kings may be brought." The whole connection justifies the exposition of the word "forces" in the sense of pecuniary assistance.

It is therefore translated in the margin "wealth." That men may bring unto thee the wealth of the Gentiles." The gates shall be open," says Calvin, "that riches may be brought into the city from every quarter." It is translated by Luther, "To bring unto thee the wealth of the nations."

The argument from prophecy is not exhausted; only some of the more prominent prophecies on this subject have been presented to the reader. A very able argument has been made from the second Psalm, in vindication of the public support of religion, in that kings and judges are commanded to serve the Lord; and to serve him in the same relation in which they have opposed him, as stated in the preceding part of the psalm, namely, as kings and rulers. The space to which we are limited in this article does not admit of an examination of the prophecies of Ezekiel, on this subject. See chaps. 45 : 6, 48 : 14. These prophecies are expressed in the manner, and in allusion to the Old Testament arrangement for the support of the ministers of religion. But beyond all reasonable doubt they refer to the gospel period of the church, and show that on a grand scale, even more magnificent than that provided for the ministers of religion under the former dispensation, shall the provision for the maintenance of religious ordinances be under the more glorious dispensation of the gospel. The support is not dependent on the liberality of individuals, but on a national or public provision. "It is probable," says Scott, "that this was intended to intimate the immensely large extent of the Christian church above that of Israel; especially in those glorious times which are doubtless emblematically predicted. In the predicted period, the worship and ministers of God will be liberally and conveniently provided for."

On page 272, 18th line from the top, for "reaper" read "keeper," and on page 274, 22d line from the bottom, for "city" read "deity;" omit "not" in the beginning of the 9th line from the bottom of page 276.

PREDESTINATION.

BY REV. JOHN BROWN, A. M.

WE have a very explicit recognition of the doctrine of predestination in the prayer of Abraham's servant, when seeking a wife for his master's son. "Let it come to pass," said he, as he prayed by the well; "let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac." Gen. 24 : 14. That God has foreordained whatsoever comes to pass, is a clearly revealed Scripture doctrine. The most minute and apparently casual events that happen, take place according to a fixed rule: Job 14 : 5-14; Jer. 1 : 5; Acts 15 : 18; 17 : 26-31; 1 Thes. 5 : 9.

The doctrine of predestination is intimately connected with that of a particular providence. The providence of God is just the execution

of the divine decrees. "He is in one mind," says Job, "and who can turn him? and what his soul desireth, even that he doeth. For he *performeth* the thing that is *appointed* for me: and many such things are with him." Job 23 : 14. A beautiful recognition of this doctrine we have in the conduct of Abraham in the transaction to which allusion has been made (Gen. 24 : 7), in the conduct of his servant (vs. 12-21), and in the conduct of Laban and Bethuel (v. 50). All parties seem to have seen the finger of God in this matter. That God is the great disposer of all events, even the most minute and circumstantial, is a doctrine as comfortable to the believer as it is scriptural in itself. "Are not two sparrows sold for a farthing?" says the Saviour to his disciples, "and one of them shall not fall to the ground without your Father. But even the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows." Matt. 10 : 29-31. "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

Although all the events of divine providence take place according to "the determinate counsel and foreknowledge of God," yet the same providence which planned them, causes them to fall out in connection with means, or second causes; and the means and the end are so connected together, that unless the means be used, the end cannot be gained. Hence we find Abraham's servant, in the case referred to, using as much prudence and diligence as if the issue depended on his own exertions (Gen. 24 : 15-25); while at the same time he looked to the Lord for all his success (v. 12). As, ordinarily, we do not know what the divine purposes are until they are made known by their accomplishment, we are left to reason, and act as freely as if no such purposes existed. These two principles, viz., predestination, or particular providence on the one hand, and free agency on the other, are fully brought together throughout the whole narrative recorded in Gen. 24. Everything is natural, and everything is providential. All parties are guided by their own free choice, but that choice is regulated by him who has all hearts in his hand, and turneth them whithersoever he will. As we do not know the purposes of God in ordinary cases, we should act as if all depended on ourselves, whilst we believe that all depends on the Lord. The secret purpose of the Lord is not the rule of our conduct. "Secret things belong to the Lord." It is for us to be diligent in our duty, looking to God for direction and success. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

But even if we *know* the purpose of God in any given case, we are not warranted to expect the accomplishment of that purpose without the use of means. A good illustration of this we have in the case of Paul on his voyage to Rome. He had the express promise of God that all who sailed with him should be preserved; and yet, when the mariners were about to leave the vessel, he exclaimed, with as much earnestness as if no such promise had been made, "Except these abide in the ship, ye cannot be saved." Acts 27 : 21-23. The urgent language of the Apostle did not imply unbelief in the promise. He believed God that

it should be even as he told him (v. 25); but he also believed that God would fulfil his promise by means of the mariners, and, therefore, he insisted on their remaining in the vessel. Should it be said, that the purpose of God would have failed had Paul and his companions been lost, it may be replied that the purpose of God would have failed, also, had Paul and his companions been saved *without remaining in the ship*. The means and the end were alike decreed by God, and equally joined in the Apostle's mind. Faith in the promise as thus explained, would encourage Paul and his companions, on the one hand, to use the means because they had the assurance of success; and on the other, would prevent them from neglecting the means, because they knew that without them they could not be saved.

But the purposes of God are sometimes fulfilled by means of voluntary agents, acting even *contrary* to their intentions. Of this we have a remarkable example in the history of Joseph, and an example still more remarkable in the crucifixion of Christ. In order to the accomplishment of God's ultimate design, it was necessary for Joseph to be hated of his brethren—to be sold to the Egyptians—to be falsely accused of a crime which he abhorred—to be unjustly condemned and cast into prison; all these things, however wicked, were *necessary*, as links in the chain of providence, but *free* as to the acts of moral agents, for they were moved by their own free will. Their intention was to *thwart* the purpose of God (Gen. 37: 20); but the means which they employed were the very means which God adopted in order to its accomplishment. They meant it for *evil*, but God meant it for *good*. Jacob, judging by sense, concluded that "all these things were against him;" but all these things were working together for his good, though he knew it not. Thus God causes the wrath of man to praise him, and restrains the remainder thereof. Even Pharaoh, the oppressor of Israel, answered an important purpose in the scheme of divine providence. "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I may show my power in thee, and that my name might be declared throughout all the earth."

NEW ENGLAND AND THE BOOK OF PSALMS.

MESSRS. EDITORS—Permit me to furnish your readers with an item of information concerning "the Book of Psalms," which may not be familiar to some, but which it is presumed will be interesting to all to whom our divinely appointed manual of praise is most precious.

In the year 1639 a committee of New England divines, consisting of Revs. Mr. Welds and Mr. Eliot, of Roxbury, and Mr. Mather, of Dorchester, Mass., turned the Book of Psalms into metre. This version was published in 1640, and afterwards revised by Rev. Mr. Dunster, of Cambridge, President of Harvard College. It was the first book ever printed in Massachusetts.

This was adopted as a measure to further the reformation in the churches, and to promote a purer and more vital piety among the

people. The New England fathers were prompted to the adoption of this measure from a conviction that, in former ages, similar movements had been productive of such happy results. They were deeply impressed at the time with the belief, that when the Reformation in France was begun, the turning of the Psalms into French metre, by Theodore Beza, contributed very largely to the downfall of Popery and the progress of the gospel, and that the singing of them in the Protestant churches by all classes, including the king Henry, princes, nobles, statesmen, and the ladies of the court, exerted a powerful influence in quickening and developing a deeper and more scriptural piety, and in giving greater zeal and force to the Protestant cause. Nor were those great and good men disappointed in their calculations and expectations that similar happy results would follow from the singing of the Bible psalms in the churches of New England.

Everywhere the singing of this new English version, in churches and families, produced a more earnest, spiritual and living piety; and tended to unify and cement the churches, notwithstanding their Independent church polity, by diffusing and cultivating a more tender and fraternal spirit among the churches and the ministry.

The experience of two generations of the use of this version among them, warranted one of their descendants in expressing the desire that the psalms might never cease to be sung in their churches; for, that while they continued to be sung, the Reformation could never be lost.

Auspicious and happy day for New England, when her churches sang the sacred songs of inspiration! Not until these were given up, did schisms, and isms, and corruptions enter her churches; not until then did she lose the time-honored sanctity of her Sabbaths, and the high veneration for her authority and laws; not until then was she deluged with practical heathenism, profanity and intemperance, with their concomitant vices and crimes.

In those earlier, auspicious days, in a sermon preached before the British Parliament, the Lord Mayor and Aldermen of London, and the memorable Assembly of Divines, the preacher said, "I have been in a country where, in seven years, I never saw a beggar, nor heard an oath, nor looked upon a drunkard: 'twas New England."

Boston, July 4, 1870.

KENELM.

SELECTED.

INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP.

QUEST. *Whether instrumental music may lawfully be introduced into the worship of God, in the Churches of the New Testament? Considered and answered in the following conclusions.* By the assembly of ministers which met at Cambridge about A. D. 1698.

I. The instrumental music used in the old church of *Israel* was an institution of God; it was (2 Chron. 29 : 25) the commandment of the Lord, by the prophets. And the instruments are called *God's instru-*

ments (1 Chron. 16 : 42), and *instruments of the Lord* (2 Chron. 7 . 6). Now there is not one word of institution in the *New Testament* for *instrumental music* in the worship of God. And because the holy God rejects all he does not command in his worship, he now, therefore, in effect, says unto us, I will not hear the melody of thy organs. But on the other side, the rule given doth abundantly intimate that no voice is now to be heard in the church, but what is significant and edifying, by signification, which the voice of instruments is not.

II. Though instrumental music were admitted and appointed in the worship of God under the Old Testament, yet we do not find it practiced in the synagogue of the Jews, but only in the Temple. It thence appears to have been a part of the ceremonial pedagogy, which is now abolished; nor can any say it was a part of moral worship. And, whereas the common usage now hath confined instrumental music to cathedrals, it seems therein too much to Judaize, which to do is a part of the Anti-christian apostacy, as well as to paganize.

III. In our asserting a matter of the Old Testament to have been typical, 'tis not needful that we be able always to particularize any *future mysteries* of the New Testament therein referred unto; truths which were then of a present consideration, were sometimes represented in the types then used among the people of God, which helps to understand the case of instrumental music.

IV. Instrumental music in the worship of God is but a very late invention and corruption in the church of the New Testament. The writings that go under the name of Justin Martyr deny it and decry it. Chrysostom speaks meanly of it. Even Aquinas himself, about 400 years ago, determines against it, as Jewish and carnal. Bellarmine himself confesses that it was but late received in the church.

V. If we admit instrumental music in the worship of God, how can we resist the imposition of all the instruments used among the ancient Jews? Yea, dancing as well as playing, and several other Judaic actions? Or how can we decline a whole rabble of church-officers, necessary to be introduced for instrumental music, whereof our Lord Jesus Christ has left us no manner of direction?—*Extract from Mather's "Magnalia,"* vol. 2, p. 228.

RELIGIOUS GAMBLING.

By request we transfer to our columns the following article which appeared originally, we believe, in the *New York Tribune* :

"We had occasion the other day, to question the expediency of ministers of the gospel lending their authority to promote the sale of nostrums or inventions, with the merits of which they necessarily must be but slightly acquainted. Sewing machines or quack medicines had better be left to push their own way in the market unheralded by any odor of sanctity, although, as we before remarked, this clerical indorsement is most frequently given out of mere careless good nature, or as the only practicable return for a personal gift.

"But there are modes of money-getting less legitimate than the vending of patents or pills, which it has become so common for clergy-

men, both Protestant and Catholic, not only to sanction but begin, that they have grown to be regarded by the public as an essential part of church machinery. We mean the lotteries and raffles, which are usually set like spring-guns and pitfalls for the entrapment of the unwary victim who stumbles into that abyss of horrors, a church fair. The matter is ordinarily passed over with a good-humored joke. Nobody denies that in principle they are a petty imitation of the lotteries repressed in most of the States by law, against which, as against any species of gambling, the pulpit regularly fulminates its denunciation. But then the imitation is so very petty, and the motive assigned so very good! The church debt must be paid, or the missionary sent, or the hospital kept up—so people only laugh patiently at the importunate ladies, especially if they are pretty and young, with their wearisome grab-bags and numbered tickets for cakes and slippers.

"Lately, however, the matter has grown more serious, and has been thrust into unpleasant prominence. One church advertises a complete scheme of graduated prizes, from a house to a gold finger-ring. Another religious society in West Virginia has canvassed all the Eastern cities with a proposed lottery for the disposal of a hundred acres of valuable land; and at a respectable church fair in the City of Brotherly Love, the other day, the unbrotherly capabilities of the crowd were developed by the lottery to the extent of some broken heads and a free fight, which the voice of the Rev. Mr.—, we are told, though raised to a shout, was totally unable to quell. That of the policeman proved more efficacious, we presume, as the whole party was marched off in his custody.

"It is with diffidence that the secular press should touch upon any flaws in the management or executive functions of the churches. Not that the individual members of religious bodies are not human, and in need of sharp and wholesome discipline. But believing, as we do, that the future health of the nation depends largely upon the religious element contained in the different sects, we are cautious in even seeming to join in the now popular outcry against them, which would stigmatize all orthodox Christians as bigots, and every clergyman as a Cream Cheese or a Chadband. It is only when an inconsistency in church management becomes so glaring as to be known of all men as a public evil, that we feel justified in calling the attention of religious teachers to it. When the policeman is called in, it is high time the pastor should be wakened and set to his work.

"The matter may seem trivial. Nothing is trivial by which Christianity is brought into disrepute. We are aware that the introduction of gambling, in greater or less degree, into the business transactions of a church does not originate ordinarily with the clergyman, but with the shrewd business men and women to whose care its financial operations are intrusted, and whose zeal will often induce them to make use of means to gain money for the sake of the church, which neither their honor nor dignity would allow them to use for their own. When once the attention of clergymen is called to this matter, they will, we are confident, repress the short-sighted energy of their flock. Religion is too vital a matter, even to the political world, for us willingly to see her wounded in the house of her friends."

MISSIONARY.

THE CHURCH IN KANSAS.

A COMMUNICATION has been sent to us for publication, by order of the society at Republican City. As the substance of it is contained in the following letter, there is no necessity for publishing both. Any of our readers who desire additional information, can obtain it by writing to J. B. Porter or Thomas Chestnut, Republican City, Kansas.

MESSRS. EDITORS—In my wanderings, I have at length reached the western boundary of our church, Republican City, Kansas, 1,100 miles west from Pittsburgh. Perhaps a few notes on Kansas would not be uninteresting to your readers, particularly those who think of seeking homes in the Far West. The climate is genial, the soil rich and productive. I consider it the best farming State I have yet visited. The laws are generally wholesome, and favorable to the farmer. He is paid, in the reduction of his taxes, for every rod of hedge he sets out and every tree he plants. The people are generally of the better class, intelligent and industrious—men who waged noble warfare against slavery, in its efforts to secure a foothold here; men who are much given to building school houses and churches. It has been fully demonstrated, this summer, that it *can* rain in Kansas; and while some of the Eastern States are suffering for lack of moisture, in Eastern Kansas rain has been abundant and crops are excellent. We have two organized congregations, and two mission stations, in this State. The congregations are Olathe and Winchester; the mission stations, North Cedar, Jackson county, and Republican City, Clay county. North Cedar is 40 miles west from Leavenworth; six or seven families are located there. The country is well watered. Prices of land vary from five to fifteen dollars per acre. Republican City, 130 miles west from Leavenworth; and 30 miles N. W. from Junction City, on the Kansas Pacific R. R., is a thriving society of our people. Twenty-six claims have already been taken, and there are still some good homesteads in the neighborhood. Excellent State and school land can be had at prices varying from three to five dollars per acre. Land is good, and watered by the branches of the Five Forks creek, Timber enough for fuel, and an abundance of stone for building purposes. A rail road will shortly be built along the valley of the Republican, which will pass through their neighborhood. A petition for an organization will be presented to the Iowa Presbytery at its next session. The people in both these places are anxious to receive preaching, and contribute liberally to its support. My labors in Kansas this summer have been to me a source of great pleasure. Good attention is paid to the preaching of the word, and the brethren seem to be thoroughly in earnest.

Yours in the work,

T. C. SPROULL.

SYRIA MISSION.

LATAKIYEH, March 30, 1870.

MRS. D. CHESTNUT, CORR. SEC'Y. PITTS. MISS. SOCIETY—*Dear Friend*—Our life here is so monotonous that I am afraid my letter will not be very entertaining. Were I to write you of the events of one week, you would about know how a year goes by with us. Your kind and interesting letter was read with much pleasure. It is very cheering to us to know that we and our mission work are not forgotten, and that although we are far away, our friends think of us and pray for us. We need your prayers very, very often, for, at the best, the work progresses so slowly that we would fain have the wheels move faster, but "God seeth not as man seeth." "His ways are not as our ways," and we must use the means and abide his time.

We rejoice with you in the prosperity and activity of your church, and trust that you all, with your beloved pastor at the head of the ranks, may be spared long, and be the happy instruments in the hands of our Heavenly Father of saving many souls from those who are perishing around you.

At present Miss Crawford has thirty-two girls in her school, and could have more, but, as yet, her assistant teacher has not been obtained for her. Three of the girls whom she has taught are able to assist her more or less, but the whole burden falls on Miss Crawford. And it is no light burden, I can assure you, to teach thirty-two girls in a strange and difficult language like the Arabic. The girls have no training and are under no restraint at home, which adds to the difficulty of bringing them under school regulations. Some few of the girls did attend the Greek girls' school when it was in operation, but as the teacher was but an indifferent reader and no scholar, it is not to be expected that her pupils made rapid progress in the path of knowledge. The girls were allowed to curse, swear, lie, quarrel, &c., without reproof, the teacher herself setting the example. They are taught very different by our sister. One day she was correcting some for quarrelling and scratching each other, when one of the girls spoke out and said, "What can you expect from us, when the women quarrel and scratch each other." The girls refrain from swearing in school, and many of them are trying to leave it off entirely, but as they hear so many oaths from their parents and others, it is not to be expected that they will be able to overcome the habit without some perseverance.

They are so superstitious that they will not say a child is growing finely and is fat—especially if it is a boy—without taking the name of the Creator in vain, for fear of the "evil eye" making them sick, or bringing some other evil upon them. Miss Crawford's school, one might say, is an every day Sabbath school. All the books used are religious, much to the grief of some of the Greeks. The smaller girls read in a book corresponding to the "Peep of Day." The larger girls in the Testament and a book corresponding to "Horne's Introduction to the Scripture." They all study Brown's and the Shorter Catechisms, and the large girls study the Proofs.

They all repeat the Ten Commandments at the close of school, and also know about twenty verses taught by word of mouth. The verses are chosen so as to give them the true knowledge of the way of salvation in the plainest concise language, as, "The blood of Jesus Christ cleanseth from all sin," &c. There is a class of the larger girls studying grammar, geography, arithmetic, and English. They all learn writing, sewing and fancy work in the afternoon.

The sewing, &c., are used as a bait, as there are still people in Latakiyeh, who think it of no use to teach *girls*. But no girl is received into the school for sewing only, but must "*swallow*" the whole course for the sake of a little more than an hour's sewing. Since Miss Crawford commenced her school she has had at all the different times fifty-four girls under her instruction, some remaining a longer or shorter time, but each one, I can safely say, learned enough to save her soul if blessed by the Holy Spirit.

The Greek bishop was in Antioch, and on his return was going to anathematize us, and told his people to take the girls out of our school. The men held a meeting and told the bishop that they did not want to offend the Dr., as he is a necessity to them, and that they would not let him issue his anathemas and would not take the girls from the school. It set so hard on the bishop that he has gone to Beirut. We have had but little rain this winter, the only rain of any account was last week during the equinoctial storm. There is likely to be a scarcity of water, as it is not customary to have rain here during summer. In Jerusalem there is great distress, and water cannot be got even for money. The locusts had also made their appearance there, and were destroying every green blade. The Greeks fasted for a week from evening until noon the next day, had prayers at their different churches, and the priest took the cross down and dipped it in the sea, and called on the saints and Virgin to hear their prayers and send rain. The Moslems, like the Ninevites of old, proclaimed a fast, saying, "Let neither man nor beast, herd nor flock, taste anything: let them not feed nor drink water." They fasted from sunrise until sunset. They went out to one of their "holy places"—the tomb of a Moslem saint—on a hill near Latakiyeh and taking with them their animals, camels, horses, &c., tied them up, not allowing them food or drink. Even the poor cats and dogs were made to fast. They say the noise these poor animals made was fearful. I do not suppose the Moslems thought these beasts were really praying, but they did think their cries would reach up to heaven and induce the Creator to have compassion on them, and send rain. They sent "criers" through the streets, who called out in Arabic, "O God, rain! O God, send clouds!" Poor creatures, they think they will be heard for their much fasting and praying. But as there is no repentance, it is not reasonable to suppose their prayers are heard.

Miss C. told me on coming up to dinner, that she had received a Moslem girl into the school this morning.

We all join in salutations to you and each member of your society.

Your sister in mission work,

EMMA G. METHENY.

MISSION WORK IN ALLEGHENY.

WE take pleasure in calling the attention of our readers to the following interesting account of mission work performed under the auspices of the Allegheny Bible Society:

MESSRS. EDITORS—An account of some of the incidents that I met with in my visitings as Bible Reader, may perhaps tend to awaken in the minds of our brethren a more energetic interest in the Bible cause, and make more lively and fervent their prayers that "God would indeed bless" his own word. I shall be extremely happy from time to time to give you an account of any particularly interesting cases.

The idea of a "Bible Woman" was first originated in London less than fifty years back; it was then successfully tried in New York, but was not commenced in Allegheny until last April.

A German lady and myself were the two who first commenced in Allegheny, now we are four in number; two use the German language, and two the English.

We spend from 25 to 30 hours every week in this work. With the divine word in our hands and praying for grace in our hearts, we search out the alleys, the courts and all the hidden corners of this great city. I visit weekly one house, in which there are nine families, and in the whole house only one person who is a professing Protestant.

In this country adults can all read, therefore, except in cases of blindness or sickness, few persons will suffer us to read to them; but nearly all welcome us to talk to them of the Saviour, and of their own spiritual condition. More than three-fourths of the persons I have visited have bowed the knee with me in prayer, and one Catholic lady gladly listened whilst I repeated to her the words of Holy Writ.

There are some houses into which we are refused admittance, in some we are ridiculed, but never but once have I been treated with rudeness. A lady pushed me from her door, telling me that she was an infidel, and resolved to live an infidel. I told her "that she might live an infidel, but that she could not die one; no human being had ever died an infidel."

Intemperance is the one great curse which produces more impiety in my district than any other cause. Discouraged, hopeless women say to me repeatedly, "There is no hope for us, neither for me, nor the children; my husband drinks all he earns, scarcely giving us the bare necessities of life, and Saturday night especially husband always comes home drunk;" and the Sabbath, instead of being a calm, holy, blessed quiet, is a day of confusion, reproach and exhaustion.

From the brief experience I have already had, I am sure there are hundreds in this city, who (in all human probability) will never receive gospel truth, unless it is carried to them in their own homes by the living teacher; and we are daily receiving encouragement, already do we see an appearance that God is blessing the instrumentality.

There are two families in which I feel particularly interested; both are fine, intelligent, Protestant men, married to Catholic women; both acquired a love for drink in the army; while fighting our enemies, con-

tending for our liberty, they lost their own, and were taken captive by —whiskey. One of them is, I hope, now reclaimed; he has abstained for nearly two months, and says, "he is resolved that he will never more touch drink;" he is now very desirous of finding his place in a Protestant church; and it may be said of him: "He prays constantly, fervently and tearfully." His wife always meets me with a kind welcome, listens earnestly to all I say of the "*perfect* righteousness of Christ," of the fallacy of trusting in "our own good works," and follows me to the door with a tearful "God bless you, and all the Bible Society."

Another Catholic lady, who would scarcely hear me speak at first, now listens eagerly to all I say; she has so far broken her bonds that she reads her Bible diligently, and has dared to attend Protestant preaching the two last Sabbaths. She asked me with much anxiety to give her a good scriptural answer proving her right to search the Scriptures for herself. I referred her to the parable in Matt. 25, vs. 14-30 inclusive, and by application told her she had the Bible, there was one talent, she had ability to read and understand, there was the second talent; therefore if the priest had five, she must not misuse or neglect her two talents. I do earnestly ask all the brethren, who value God's blessed word, knowing what it has done for their own souls, that they will help me to thank God for the light he has given to this poor woman. We have reason to hope that this apparently mean, weak instrumentality will be abundantly blessed.

Among the English emigrants are three persons, who are anxiously asking the old important question, "What shall I do to be saved?" But I must not trespass too far on your pages. The work is of most absorbing interest. I ask the prayers of all Christ's dear people, that he will make able and faithful all the laborers in this cause, and that all his people will be stirred up to a more lively, working interest in advancing the knowledge "of the glory of God."

MRS. SARAH S. INGLES.

ECCLESIASTICAL.

PARNASSUS AND MANCHESTER CONGREGATION.

A few items of intelligence respecting the congregation of Parnassus and Manchester, may not prove uninteresting to the readers of your Magazine:

The congregation was organized Monday, June 20th, by Rev. D. Reid. The number of those who petitioned Presbytery for the organization was forty-five. On the same day thirty members of the late Westmoreland Mission, and nine members from other congregations, were received on certificate. Sixteen members of the North Washington branch of Brookland, &c., congregation, have since applied for certificates, in order that they may connect themselves with our new congregation. After these shall have been received our number will be exactly one hundred. We have two regular places of preaching, Par-

nassus and Manchester; the latter is located five miles east of Parnassus. Parnassus is a flourishing town on the Allegheny Valley rail road, about eighteen miles from Pittsburgh. It promises soon to become a place of importance. Members of city congregations desiring country residences where they can enjoy the privileges of our church, will find few places possessing greater advantages.

Hoping for the enlargement of our beloved Zion in all parts of the world until "the earth shall be filled with the light of the knowledge of the glory of the Lord," let us rejoice in every exhibition of new life and energy imparted by the divine head and King. A MEMBER.

SYNOD OF SCOTLAND.

THE Synod met in Glasgow, June 7th, 7 P. M. From the proceedings, which are published in full in the *Reformed Presbyterian Witness*, for July, we gather the following items:

One congregation, Wishaw, has been settled since the last meeting. There are now under the care of Synod eleven congregations, three of which are without pastors. The number of ministers is seven. The amount of money contributed the past year to the different schemes was nearly 179 pounds. A committee was appointed to prepare a "bond of adherence" to the original covenants, in which is to be stated the subject-matter of both covenants, and which is to be adopted to the present aspect of affairs, both in church and state. This bond, and also a confession of sins, are to be prepared in time to be submitted to a special meeting of Synod, to be held in Glasgow on the 25th of October next. The next annual meeting will be held in Glasgow on the Tuesday after the 1st Sabbath of June, 1871, at 7 o'clock.

SYNOD OF IRELAND.

THE Synod met in Belfast, June 20, 7 P. M. The proceedings are published in full in the *Covenanter* for August. The business was generally routine. From the reports of committees and presbyteries, it is evident the schemes in which the Synod is engaged, are carried on with efficiency and encouraging success. Rev. Joseph Hunter, from our own Synod, was present, and cordially invited to sit and deliberate. During the meeting he delivered an address, at the close of which the following resolution was unanimously passed:

Resolved, That we welcome the Rev. Joseph Hunter among us, and express the unfeigned satisfaction with which we have listened to his most interesting address. It is, moreover, our earnest prayer that the Christian intercourse and fraternal relationship which have so long existed, without interruption, between the two churches may continue, and their bonds be strengthened as the years advance in the maintenance and diffusion of the principles of our Covenanted Reformation.

Contributions, including stipends, for the past year, amount to about twenty-eight hundred pounds. The next meeting will be held in Londonderry, on the third Monday in June, 1871, at 7 P. M.

APPEAL TO THE FRIENDS OF THE SEMINARY.

WE direct special attention to the following appeal: The first Sabbath in October is the day designated by Synod for collections in our various congregations for the Theological Seminary. The amount asked for, and necessary to its efficient administration for the current year, is \$3,800 (thirty-eight hundred dollars). The number of our membership is certainly not less than eight thousand, and \$3,800 when distributed among so many, makes it a small sum for each, and shows how entirely practicable it is to raise the whole amount. The value of the Seminary to the church is fully known, and as all our congregations look to it for pastors, they all are interested directly in its support. Let the church do justice to herself, and by promptly honoring her engagements, do justice to those whom she has selected for the oversight of this vital interest. Mr. David Gregg, Wood street, Pittsburgh, Pa., is the Treasurer of this fund, to whom all remittances should be made.

D. M'ALISTER, *Sec'y.* S. O. WYLIE, *Ch. of Board of Supt's.*

ORDINATION OF S. R. GALBRAITH.

A SPECIAL meeting of Rochester Presbytery was held in Stirling, July 6th and 7th, for the purpose of ordaining and installing Mr. Galbraith. Mr. Galbraith delivered a lecture on Isaiah 6: 1-4, and a sermon on Matt. 5: 20, both of which were cordially sustained. After the usual examination the Presbytery proceeded with the ordination. The sermon was preached by Rev. R. D. Sproull, from Matt. 28: 19, 20. Rev. Jno. Galbraith, of Pittsburgh Presbytery, offered the ordination prayer. Rev. D. Scott gave the charge to the pastor, and Rev. J. M. Armour to the people.

The occasion was both interesting and encouraging. The congregation is united, and our young brother enters upon his field of labor with a cheering prospect both of usefulness and success. CLERK.

COVENANTING.

Messrs. Eds.—In your last issue the Clerk of Synod calls attention to that part of the minutes which refers to Covenanting. By it, sessions and presbyteries are prohibited from suggesting any change in the phraseology of the proposed bond. Have they the privilege of stating, in connection with the approval or disapproval, their opinion as to the propriety of going on with or deferring for the present the work? Suppose a session believes that because of the apathy existing for other reasons, which it is not necessary to mention, that the church is not prepared for covenanting, has it the privilege of so stating?

My own opinion is, it has. I request a public answer for the benefit of others. Because inferior courts are prohibited from making a "change of the phraseology," it does not follow that they are prohibited from making any recommendation respecting the expediency of taking the covenant at the time specified. In the report of the committee on arrangements for covenanting, it is expressly stated, "That Synod, if the way be clear, engage in taking the covenant," &c. If inferior courts believe the way is not clear, they have certainly the privilege

of so stating. There is not, it is true, as much interest manifested throughout the church on this subject as there should be, in view of the fact that the time for taking the bond has been appointed and is fast approaching. In less than nine months, unless something now unforeseen prevents, the members of Synod will, with hands lifted up to the Most High God, swear the covenant adopted last June, and now before the inferior courts for approval or disapproval, and yet there is scarcely any work, in which we as a church are engaged, respecting which more indifference is apparent. This, however, is not so much a reason why covenanting should be delayed as a call to greater diligence in the future. May it not be at least in part accounted for by the fact that the work has been so long delayed and so frequently postponed? If postponed again, what reason for believing we shall soon be better prepared? Only let the proper means be used, and we have no doubt that this "apathy" will soon disappear and great interest will in time be manifested. Let ministers preach, and preach frequently, on "covenanting as a present duty." In the "social fellowship meetings," let this subject have especial prominence. Let members see to it that in ordinary conversation it is not overlooked. In public, social, family and secret prayer let it never be forgotten. Let "constant prayer" be made that the church may have divine guidance in regard to this most important work. For there is nothing which the Covenanting Church has undertaken since she has had an existence in America, that is more intimately connected with her welfare. If the proposed bond is taken in the proper spirit, we have every reason to expect such evidence of divine approbation as we have not before enjoyed. To be prepared to enter into it in this spirit when the opportunity arrives, and so secure the promised blessings when we shall have entered into it, should be our earnest desire and constant aim.

OBITUARY,

A STANDARD-BEARER FALLEN.

THE United Presbyterian Church has received a severe stroke in the death of one of its oldest and ablest ministers, Rev. J. T. PRESSLY, D. D. With the deceased we have been acquainted since shortly after his removal to Pittsburgh, in 1832, when he entered on the duties of Professor of Theology in the Associate Reformed Church. In this position he remained after the union which formed the United Presbyterian Church, until his death. During the same period he was pastor of a large congregation in Allegheny. There is ample proof that he discharged the duties of both professor and pastor with fidelity and success. He died Aug. 12th, and his funeral was one of the largest ever witnessed in Allegheny.

In the death of Dr. Pressly the cause of truth has lost a warm friend and an earnest defender. He was firm in his convictions, and ever ready to maintain them. The use of hymns of human composition in the praise of God, and the scheme of catholic communion, had no more earnest opposer. With the views of Reformed Presbyterians on the subject of the duty of nations to acknowledge the authority of Christ as King, he fully accorded; and to promote a change in this regard in the Constitution of this country, he gave his influence.

The writer feels that he has parted, for a time, with a co-laborer and Christian friend. It would be well to understand this as an admonition to work while it is to-day, for the night cometh, in which no man can work. T. S.

DIED, at Cedar Lake, Nov. 25th, 1869, Mrs. MARY A. LEWIS, aged 63 years.

Mrs. Lewis was born and baptized in the Associate Church; made a profession of her faith in the Reformed Presbyterian Church, under the ministry of Dr. Roberts, of Stirling, New York; understood her principles, loved them and adhered to them faithfully till the end. She was regular in her attendance on the public ordinances of God's grace, and spirited and liberal in the support of them as God prospered her. She was the subject of many bereavements and sore afflictions, but under all these she was kindly sustained and comforted by her divine and precious Saviour. Her trust was in the mercy of God through Christ. She depended for her salvation on the merit and power of her Redeemer. Being asked by a friend as to her state of mind and prospects, her answer was in the language of the Spirit:

"The Lord's my strength and shield,
My heart upon him doth rely;
And I am helped, hence my heart
Doth joy exceedingly."

Another Mary has gone, who sat at the feet of Jesus, and hath chosen the good part which shall never be taken from her. Com.

DIED, at her residence near New Alexandria, Pa., Feb. 9th, 1870, of disease of the heart, in the 72d year of her age, SUSANNA, wife of James Shaw, ruling elder in New Alexandria, &c. congregation, and mother of Rev. D. J. Shaw, of Bloomington, Ind.

DIED, at the residence of her son-in-law, near New Alexandria, Pa., Feb. 21st, 1870, ELIZABETH STEELE, aged about 77 years.

DIED, at her residence near New Alexandria, Pa., March 1st, 1870, JANE, wife of James Patterson, in the 63d year of her age.

Thus, within less than three weeks, three members of our congregation have been called away from this earth to, we trust and believe, "a better country, that is, an heavenly."

Mrs. Shaw was taken away very suddenly. The night of her death, she retired in about her usual health. About midnight a daughter, hearing a noise, went to her bedside just in time to see her die. Although the king of terrors came so unexpectedly, he did not find her unprepared. She had long been an humble follower of Jesus, and seemed to be always ready for the coming of the last enemy. Her marriage relation with her surviving partner extended over a period of about fifty-two years; and while the abrupt sundering of the ties which so long bound them together here cannot but be a cause of grief to the bereaved husband, yet trusting in Christ, he will receive comfort and encouragement during his sojourn here, and can joyfully look forward to that time when a reunion shall take place, never again to be dissolved.

Mrs. Steele was but a short time a member of New Alexandria, &c. congregation, having removed from Philadelphia less than three years ago. Owing to the distance of her residence from the church, and other circumstances, she was able to attend the services of the sanctuary but rarely. This, to one who had been accustomed to enjoy this privilege, was the cause of no little regret and sorrow. Mrs. Steele was eminently a good woman; she died in the full assurance of her faith in Christ, and in the hope of a blessed immortality.

Mrs. Patterson's sickness was of short duration. Few thought, when they saw her performing neighborly acts of kindness in the bereaved household of Mr. Shaw, that she would be the next one called home. But so it was—Death had marked her as his victim; and it was but a short time after she had been

sympathizing with the bereft, that friends were called upon to condole with her husband and family on account of her departure. Mrs. Patterson was a woman of a wonderfully even temperament. Quiet and unobtrusive in her manner, she won the esteem and affection of those intimately acquainted with her. She was one of that class of persons so calm and evenly balanced, whose worth we fail to discover till taken from us, and then we find how much we depended on them for aid and comfort in this life. Her latter end was peace. May the good Master comfort the grief-stricken husband and friends, and enable them to anticipate that time when friends now separated shall be reunited and spend an eternity of bliss together. T. A. S.

DIED, April 20th, 1870, of heart disease, FORREST GAY MAGEE, only son of James H. and Fanny A. Magee, aged 12 years and 7 months.

The deceased had for a considerable time been delicate in health, and from this or some other cause had been wont to manifest thoughtfulness and seriousness unusual in one of his years. At the fall communion in Oil City, he and three others, none of them more than fifteen, were examined for admission to adult membership. The examination was entirely satisfactory, but on account of their extreme youth they were advised to wait till another time, but before another communion came, he was removed, we trust, to the church above. He was very much exercised in regard to his acceptance with God. He asked his grandfather how he might know that his sins were forgiven. Sometimes he was quite confident, and at other times in doubt. When near his end he longed to go, and seemed to know that the angels were waiting for him. O that we who are older, and ought to be wiser, were more like him in this respect.

COM.

DIED, on the 17th of May, 1870, in the 10th year of her age, MATTIE L. O'NEILL, daughter of Henry O'Neill, of New York.

The death of a child is by many viewed as a small matter, yet it is a great mystery. We expect the aged to die. They may have served their generation. But that a child should be removed just as it begins to enjoy life, is a mysterious dispensation. We know that all His ways are in wisdom, and such dispensations are replete with instruction. We have sometimes evidence clear and convincing that God can sanctify from the womb, and that very young children may become acquainted with the way of salvation.

The subject of this notice had a mild and affectionate disposition, never requiring either reproof or correction. She honored the fifth commandment in a degree seldom witnessed in this generation. The fear of grieving her father or offending God, was to her a great matter. She had singular faith in prayer; she believed with childlike simplicity that God would give her what she asked. With her, the way to get either a new heart or pardon of sin, was to pray for it. Being chastened from her infancy, she was in a measure cut off from the active amusements of childhood, and thus she enjoyed more of the society of the older members of the household. Though slow to speak, she was swift to hear any conversation on divine subjects. Silently and unobserved, she would get as near as possible and listen with the deepest interest, afterwards asking explanations indicating a depth of thought and a degree of knowledge far in advance of her years. Parents who have dedicated their children in baptism should remember he is a covenant-keeping God, and be greatly encouraged to begin early to train their children for him. If these children are spared, the fruits of early training will be a blessing to the church. If they are removed in childhood, the evidences of regeneration which they have witnessed will be sunshine in their dwelling, filling their hearts with gratitude to God, even while they mourn on account of the severe bereavement.

COM.

DIED, on 4th of March, 1870, of scarlet fever, MATTHEW H. PATTERSON, aged 14 years, 2 months and 4 days, grandson of Matt. Mackie, Sr.

THE following resolutions were adopted at a meeting of the Session of the Third Reformed Presbyterian congregation of Philadelphia, on the evening of March 8th, 1870:

WHEREAS, It has pleased the Head of the Church to remove from our midst, by death, our aged and beloved brother, Mr. Matt. Mackie, Sr., therefore,

Resolved, 1. That while we miss him from his wonted place in the house of God below, we feel the loss of his wise counsel and hearty co-operation in the cause of our common Master, and mourn the interruption of sweet fellowship with him in the courts of God's house on earth; yet we would reverently bow to the will of Him who doeth all things well, and hear his voice saying to us all, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

2. That we tender our heartfelt sympathy to his bereaved family in this their sore trial, commending them unto God, and trusting that he will make this, as well as all their afflictions, to work together for their good.

3. That a copy of these resolutions be sent to the family of our deceased brother, and also to the *Reformed Presbyterian and Covenanter*, for publication.

R. FORSYTHE, *Clerk of Session*.

DIED, March 1, 1870, Mrs. MARY MCKNIGHT, wife of Elder Robert McKnight, of the Reformed Presbyterian congregation of Pittsburgh. Her parents were John and Eleanor Taylor, devoted and pious Covenanters. She was born, baptized and educated in the church, and in early life espoused the cause of Christ. In the spring of 1834 she came to Pittsburgh, bearing a good certificate from her pastor, Rev. James Smyth. County Derry, Ireland, and at once united with the congregation here. In 1836 she became the wife of Robert McKnight, who with four daughters and a son mourn her removal.

She was distinguished for mental activity, intelligence, and earnest love of truth. She was a zealous Covenanter. She entered with great zeal and enthusiasm upon the work of National Reform, and proved a very efficient worker, and when very near her end expressed the great enjoyment she had experienced in being connected with an earnest working congregation, and added, "Labor, labor, labor, for in due time you shall reap if you faint not." Her mind was clear and strong till the last, and her faith unclouded. In full assurance of a glorious resurrection she went to sleep in Jesus. COM.

MARY ELIZABETH, eldest daughter of Mr. and Mrs. Andrew Arnot, was born, baptized, made a public profession, married, died, and was buried in connection with the Reformed Presbyterian congregation of Coldenham, New York, all in the brief period of twenty-seven years, three months and eight days. She was married March 1, 1865, to Francis Wallace, a member, and soon after ordained a deacon of that congregation. They lived happily, and were blest with a promising daughter, now four years of age. While in good health and in the hopeful prospect of again becoming a happy mother, she took cold, was suddenly prostrated and prematurely gave birth to a still-born infant, and in eight days, calmly and resignedly bidding all farewell, she triumphantly passed to the world of spirits, March 14, 1870.

That one so healthful, so happy in her domestic relations, and surrounded by every promise of prosperity, could so soon become so fully reconciled to the great and unexpected change, surprised but greatly comforted the large

circle of sympathizing relations which gathered around her in her suffering. Her affectionate husband mourns—mother, brothers and sisters sadly miss her, but her cheerful resignation, strong faith and desire to be with Christ, comfort them and add to their many assurances that Jesus gives to his people, peace. They feel that her excellencies were known to few; they often reflect on the quickness of her understanding, her clear views of divine truth, and her warm and unwavering attachment to the principles of the Reformed Presbyterian Church.

The suddenness of her removal renders additionally impressive the ever-sounding admonition, "Be ye also ready." COM.

WITH feelings of sadness we record the death of WILLIAM PORTERFIELD, an esteemed relative and a respected member of the Reformed Presbyterian Church. At the time of his decease he resided near Macedon, Ohio, and was a member of Macedon congregation. His disease was dropsy of the heart, from which he suffered greatly, especially the last four weeks of his life. He died March 8th, in the 74th year of his age.

He was a native of Ireland, County Donegal, and was brought up under the ministry of Rev. Matthew Smyth, pastor of the Reformed Presbyterian congregation of Convoy. About forty years ago, with his wife, shortly after their marriage, he came to this country; after several removals he settled finally in the place where he died. He always made it a point to be where he would have access to the ordinances.

Our sincere condolence is tendered to his wife and son and family. An affectionate husband and kind father is taken from them. A consistent Christian life is to his friends ground of confidence that to him "to die was gain." T. S.

DIED, March 30, 1870, aged 24 years, Mrs. JENNIE YOUNG ARMSTRONG, a member of the 2d Reformed Presbyterian congregation, Newburgh, New York.

The subject of this brief notice fell a victim of that insidious disease, consumption, which had for a long time been secretly undermining a somewhat delicate constitution, and which at last unexpectedly nipped the fragile flower in the bloom of youth. Only four months and a half have elapsed since she stood at the bridal altar with a fair prospect of a happy life before her. Now, her brief but pleasant life is ended, and she has gone to her rest. "The marriage of the Lamb is come, and his wife hath made herself ready."

In relation to the decease of the above, the following resolutions were passed at a meeting of the teachers of the Sabbath School of the 2d Reformed Presbyterian congregation, Newburgh:

WHEREAS, Our Heavenly Father has suddenly removed from our midst, Mrs. Jennie Young Armstrong, a member of the congregation, and for a long time a teacher in the Sabbath school; therefore,

Resolved, That we hereby record our profound sorrow at the loss of a beloved and efficient teacher, a ready co-worker in every good work, a sweet and genial friend, and a retiring, but sincere Christian, whose quiet, consistent life will be long held in grateful remembrance.

Resolved, That while we bow submissively under this severe providence that has cast a gloom over so many hearts, we are at the same time comforted with the assurance drawn from her Christian life and triumphant death, that what was loss to us was her unspeakable gain.

Resolved, That we listen to this sad providence as a loud call to the young

as well as the more advanced in years, to be ready when the Bridegroom cometh and calls us hence.

Resolved, That we tender our warmest sympathies to the bereaved husband, the widowed mother and the lonely sisters, who are left to mourn this sad bereavement; and at the same time we would cheer their hearts with the firm conviction that she who has departed from us has entered into the rest that remains for the people of God.

DIED, in the city of Rochester, New York, on the 2d of February, 1870, and in the eighty-second year of his age, JOHN CAMPBELL. Mr. Campbell was one of the original members of Rochester congregation. Early in the history of the congregation he was elected and ordained an elder, and for many years faithfully and conscientiously performed the duties of that office. Well acquainted with, Mr. Campbell loved the principles of the church. An earnest Christian, he reduced to practice the principles he professed. During the last years of his life his one desire was to be more and more like Christ. He leaves behind a wife and children, who, though they mourn his loss, rejoice in the confidence that his is now the blessedness of them that die in the Lord.

DIED, in Allegheny City, March 7, 1870, JOHN HASLETT, Jr., in the 54th year of his age. In his youth he joined the Reformed Presbyterian congregation in Allegheny, and remained in the enjoyment of the privileges of the Lord's house till his death. Unostentatious, his religious character was known and valued by his friends. Through the divine blessing on his prudence and energy, he accumulated a considerable amount of wealth, and felt his obligation as a steward to contribute of it to promote the cause of Christ. Through his liberality, in part, the house of worship of the congregation to which he belonged, was erected and fitted for worship. It was his intention to leave liberal bequests to some of the schemes of the church. Fifteen thousand dollars, to be divided equally among the Foreign Mission, the Domestic Mission, and the Superannuated Ministers' Fund, were specified in a will made about two weeks before his death; but his disease appearing to take a favorable turn, he destroyed it, intending to make another with some alteration. This he was unable to do, on account of great weakness and severe suffering.

His wife and six children survive him. "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." T. S.

Resolutions by the Board of Trustees of the R. P. Congregation of Allegheny:

WHEREAS, God in his all-wise providence has removed by death a member of this board, John Haslett; therefore,

Resolved, That in his death we have lost a friend and co-worker in the church of God.

That in this dispensation of God's providence we recognize his voice, saying, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

That to his widow and fatherless children, we tender our heartfelt sympathy and condolence in this their irreparable loss.

By order of the Board of Trustees.

JAMES A. STEELE, *Pres't.*
JOHN F. MORTON, *Sec'y.*

BOOK NOTICES.

FORM R. Carter & Brothers, and for sale by R. S. Davis & Co, 193 Liberty street, Pittsburgh :

CONSIDERATION: OR, HOW CAN WE HELP ONE ANOTHER? By Emma Marshall.

KATIE'S WORK. By same.

ROGERS' APPRENTICESHIP: OR FIVE YEARS OF A BOY'S LIFE. By same.

VIOLET'S IDOL. By Joanna H. Matthews.

THE LAST COMMAND. By M. L. Charlesworth.

All of the above are intended for children. The illustrations are generally appropriate, the language is plain and the moral good.

We would call the attention of our readers to the following works recently published by this firm :

THE LIFE OF OUR LORD, by Rev. William Hanna, D. D., LL. D., in 6 vols. 12mo., \$1.50 each. **EXPOSITORY THOUGHTS ON THE GOSPELS**, by Rev. J. C. Ryle, B. A., intended for family and private use, and deservedly popular; \$1.50 per vol. **THE LAWS OF DISCURSIVE THOUGHT**, being a Text Book of Formal Logic, by James M'Cosh, LL. D.; \$1.50. **MEMOIRS OF REV. WM. BURNS, M. A.**, by Rev. Islay Burns, D. D.; \$2.50. **LIFE OF REV. JAMES HAMILTON, D. D., F. L. S.**, by Wm. Arnot: Edinburgh, second edition; \$2.50.

We have no hesitation whatever in recommending the works published by R. Carter & Bros. So far as we have noticed, nothing calculated in the least to do harm to the cause of religion or sound morals has issued from their press.

From the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia, and Third avenue, Pittsburgh :

SWEET HERBS. A Book for Children, in which are displayed very strikingly the "fruits of the Spirit," as recorded in Gal. 5: 22, 23.

THE TWO VOYAGES; OR MIDNIGHT AND DAYLIGHT.

ASPENRIDGE.

TALES OF THE FAMILY; OR HOME LIFE ILLUSTRATED.

TALES OF THE PERSECUTED.

CHRONICLES OF AN OLD MANOR HOUSE.

THE FOUNTAIN KLOOF, OR MISSIONARY LIFE IN SOUTH AFRICA.

GREYCLIFF AND VASHTI LETHBY'S HERITAGE.

JESSICA'S FIRST PRAYER.

HONOR BRIGHT.

FRED WILLSON'S SLED.

THE "CHRIST OF GOD," a Sermon by Rev. Robert Davidson, D. D.

In all these books truth is taught and illustrated in a manner calculated to impress deeply the mind of the reader. The last one is especially interesting as referring to the dark times of the church during the reigns of Henry VIII. and his daughter Mary. It reveals to us the "patience and faith of the saints" of those days. Throughout the whole book the author's design is to "exemplify the religion of the Lord Jesus Christ, and show its adaptation to all classes and times," and well has he succeeded in the accomplishment of his purpose. It will be a happy day for the church and the country when our children and youth are found reading books like those just noticed, instead of the vile and worthless trash which floods our land, and is too often found on the table of the professing Christian.

In the *Tales of the Persecuted* there is a very interesting account of the death of Margaret Wilson and Margaret M'Lochlan, the female martyrs of Wigtown.

From the United Presbyterian Board of Publication, 93 Third avenue, Pittsburgh:

GOD'S SONGS, AND THE SINGER. Four Sermons. By Rev. John M. Bain, Pastor of the U. P. Church of New Castle, Pa. 40 cts.

In the first discourse, the author, after a few introductory remarks, states the question, Should we use the Scripture Psalms exclusively in the worship of God, and proceeds to give his reasons for taking the affirmative. The sum of the argument is—God has prepared these songs for use in his worship. This is equivalent to a command. "They have never," either by an express repeal, by limitation in their appointment, or by a substitute "been abrogated, but are continued with authority, in the church." In our using them, we but do as did Christ and the Apostles.

In the second discourse, he shows that the Psalms have been in uninterrupted use in the church for 2,800 years, and are most admirably adapted for matter of praise. Examples are adduced to show that in heavenly language are praised the divine attributes—majesty, sovereignty, wisdom, justice, holiness, mercy, grace—that the living God, subsisting in three persons, is worshipped—that fallen man's natural state and character are exhibited in a manner fitted to awaken deep conviction of sin and deep humility—and that Christ is everywhere to be found—Christ as Prophet, Priest and King—Christ the "man of sorrows," the Saviour of his people, the enthroned Mediator. The testimony of some of the most eminent Christians and Christian teachers, ancient and modern, is produced to show that in their opinion the Psalms contain the richest treasures of Christian experience ever given to the world.

In the third discourse, objections to the Psalms are answered—"they contain malevolent and vengeful imprecations," "speak of a Saviour to come," are "encumbered with Jewish images," "not suited to days of revivals," "hard to be understood," and "unsuitable for children." The arguments offered for the use of hymns are next examined, and then are presented objections to the use of uninspired songs in divine worship.

The fourth discourse is founded on 1 Kings 15: 5, and is entitled "The Shame and Glory of David."

From the above synopsis may be seen the course mapped out by the author. We most cheerfully recommend his work to our readers, as well calculated to increase their love and admiration for the "book of Psalms," and to strengthen their resolution to use it, and it alone, in the worship of God.

THE PRAYER-MEETING, and its History, as identified with the Life and Power of Godliness and the Revival of Religion. By the Rev. J. B. Johnston, St. Clairsville. \$1.00.

In this work the author, in Part First, endeavors to show that the prayer-meeting is a divine ordinance of religious worship, instituted by Christ in the world—what should be the exercises, the advantages of attendance on it secures, and the principles and rules for its government. In Part Second there is given the history of the prayer-meeting.

We need not say that now, when societies are so generally neglected, and when even many of those who attend with regularity, do so from a sense of duty rather than pleasure, such a work as this is much needed.

We are glad indeed that the attention of the Christian community is being directed to this subject. Christians need to be reminded of their duty in regard to this matter. A careful and general perusal of "The Prayer-Meeting" cannot fail to do good.

CHRIST IN THE PSALMS. A sermon preached August 10th, 1869, at the installation of Rev. T. P. Dysart, over the congregation of Shiloh, in the Presbytery of Indiana. By Rev. Moses Arnott. Published by request of Presbytery. Price 10 cents.

A DISCUSSION ON THE SUBJECT OF DANCING. By the Rev. J. Grier, D. D. Published by request. Price 10 cents.

From Wm. V. Spencer, 203 Washington street, Boston, Mass. :

HAND-BOOK OF RELIGIOUS INSTRUCTION. Part 1st. The History of Religion. Part 2d. The Christian Religion. By Francis T. Washburn.

THE SOCIAL POSITION OF REFORMED PRESBYTERIANS, OR CAMERONIANS. By the Rev. Wm. Somerville, Nova Scotia. Londonderry.

A seasonable pamphlet, the general circulation of which would do much for our cause.

ANNUAL REPORTS OF THE SECOND REFORMED PRESBYTERIAN CHURCH, West Eleventh street, between Sixth and Seventh Avenues, New York, for the year ending December, 31st, 1869.

The clearest and most satisfactory statement of the financial affairs of a congregation we have anywhere seen.

THE PRESBYTERIAN ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH FOR 1868. By Joseph M. Willson. Vol. 10.

Every pastor should be a subscriber to this work.

THE CHRISTIAN QUARTERLY, No. VII., 1870. Cincinnati, Ohio. Price, \$4.00.

Contents—The Law of Liberty. The Law of Divorce. Christian Experience. Education of Children. A Page of History and a Line of Revelation. The Infallibility Dogma.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, New York, July, 1870. Price, \$3.00.

Contents—Tholuck's View of the Right Way of Preaching. Heathen Views on the Golden Age, &c., compared with the Bible. The Brothers Valdes. Ecclesiastical History of the Venerable Bede. The Trial Period in History. The General Assembly. The Delegation to the Southern General Assembly. The Evangelical Alliance. Minority Representation in the Diocese of New Jersey.

THE CHRISTIAN WORKER is edited by the Rev. George D. Matthews, 221 W. 15th street, New York, Price, \$1.00 per annum.

THE GOSPEL GEM is edited by C. C. Marston; V. D. M., Lanark, Ill. Price, \$1.00 per annum in advance.

THE N. Y. EVANGELIST (Presbyterian), which has absorbed the *Banner of the Covenant*, is published in New York. Price, \$3.00 a year, in advance.

THE PITTSBURGH CHRISTIAN ADVOCATE (Methodist) is published in Pittsburgh. Price, \$2.00 per annum, in advance.

THE INTERIOR (Presbyterian) is published by the Western Presbyterian Publication Co., Chicago, Ill. Terms, in advance. Price, \$2.50. To Clergymen \$2.00.

THE STANDARD, a journal of Reform and Literature, formerly *The Anti-Slavery Standard*, is now published weekly at \$3.00 per annum, in advance, at 696 Broadway, New York.

ZELL'S POPULAR ENCYCLOPEDIA AND UNIVERSAL DICTIONARY, Nos. 28 and 29, have been received. We have space only to publish terms of this really valuable work. The price of each number is 50 cents. The total cost will not exceed \$25.00. Address T. Elwood Zell, Philadelphia, Pa.

The following amounts have been received since the meeting of Synod, from congregations for the M'Kinney Fund:

June 11. Second Philadelphia, per W. Walker,.....	\$4 00
July 18. Olathe, Kansas, per Rev. W. McMillan.....	5 40
Aug. 20. St. Louis, per Walter T. Miller,.....	7 00

S. CARLISLE, Treas.

MEETING OF PRESBYTERIES.

Rochester, at Syracuse on October 4, 2 P. M. Pittsburgh, at North Union on October 11th, 2 P. M. Conveyances for all who wish to attend will be at the Rolshouse Hotel, corner Beaver and Ohio streets, Allegheny, as late as 7 A. M. of the day of meeting. New York in Third Church, New York, on October 25th, 1 P. M. Ohio, at New Concord, on Oct 28th.

WE have been obliged to defer till next month, answers to correspondents, several obituaries, and some original matter.

WE would be obliged to any of our subscribers who have any documents that relate to the renewal of the Covenants at Middle Octarara, about 1748, for the use of them. We will take care of them when in our possession, and return as soon as we have examined them. We would like very much to have an opportunity to peruse the Plough Boy, published about 1810. Has any of our subscribers a copy?

REV. JAMES KENNEDY, of Newtownlimavady, has accepted the call made out for him some time ago by the Fourth Congregation, New York. Mr. Kennedy has been released from the Western Presbytery, of which he was a member, and expects before long to enter upon his new field of labor. We congratulate the congregation upon the acceptance of their call, and feel confident that their expectations will be more than realized. Brother Kennedy may rest assured of a cordial reception by his brethren on this side of the Atlantic.

ALL moneys received as late as September 16th, are acknowledged this month. All who have sent us money are requested to look if the proper credit is given, and if not, to notify us immediately. Subscribers in arrears are urged to forward what is due us.

WE are glad to state that the efforts of the "American Christian Society, for promoting Christianity among the Jews in New York and elsewhere," of which Rev. J. C. K. Milligan is President, are meeting with encouraging success. We learn that the society have in view a person in every way qualified for the work, whose whole time, it is desired, if sufficient encouragement is given, to have spent in laboring among the Jews in the city of New York. Contributions are solicited from all who are in sympathy with the movement. Direct to Chas. Van Wyck 36 Vesey street, New York.

RECEIPTS FOR CHURCH EXTENSION FUND.

1870.			
May 28.	Mrs. O. K. Snively,	\$ 2 00	
" "	Mr. Issiah Paris,	5 00	
July 5.	Third Reformed Pres. Church, per A. McNeill,	242 00	
" 11.	Olaths Congregation, per Wm. W. McMillan,	10 65	
" 12.	Londonderry Congregation, per T. J. Blackwood,	7 50	
" 18.	West Hebron Congregation, per J. T. Mahaffy,	7 00	
" 18.	Winchester Congregation, per Mr. Josiah Dodds,	10 00	
" 18.	Second Reformed Presbyterian Church, Philadelphia, per Wm.	81 50	
" 18.	Winchester Congregation, per Josiah Dodds,	1 00	
" 18.	First Missionary Cong., per S. P. Johnston, \$15.00; less exps., 26c.,	14 78	
" 25.	Middle Wheeling Cong., Va., per Alex. M. Orr,	9 00	
" 29.	Bethel Congregation, per D. S. Paris, \$19.65; less post office order, 10c.,	19 55	
Aug. 1.	First New York Congregation, per J. Spencer,	80 71	
" 5.	Jonathan's Creek Cong., per Jas. A. McFarland,	7 00	
" 5.	Clarksburg Congregation, per John Caldwell, Jr.,	17 30	
" 9.	Ref. Pres. Church, Walton, N. Y., per R. D. McDonald,	21 86	
" 11.	Macedonia Congregation, per Rev. P. H. Wylie,	4 00	
" 11.	Little Beaver Congregation, per Dr. Thomas Sproull,	15 77	
" 12.	York Congregation, per S. Bowden,	49 10	
" 15.	Allegheny Congregation, per D. Gregg,	18 86	
" 15.	David Gregg, (received July 15, 1869, omitted),	25 00	
" 15.	St. Louis Congregation, per J. McCracken,	22 00	
" 15.	Allegheny Congregation, per D. Gregg,	50 00	
" 17.	Boston Congregation, per Rev. Wm. Graham,	22 52	
" 17.	Utica Congregation, per Wm. Stevenson,	18 57	
" 18.	Lind Grove Congregation, per Rev. O. D. Trumbull,	20 00	
" 19.	Third R. Pres. Church, Phila., per Wm. McElhatton,	25 37	
" 22.	Slippery Rock Congregation, per Rev. J. C. Smith,	17 45	
" 22.	North Union Congregation, per Rev. J. Galbraith,	15 00	
" 22.	South Union Congregation, per Rev. J. Galbraith,	8 60	
" 22.	New Alexandria, &c. Cong., per Rev. T. A. Sproull,	5 00	
" 23.	Cincinnati Cong., per J. T. Thompson,	32 15	
" 23.	Old Bethel Congregation, per J. B. Matthews,	29 00	
" 31.	D. B. W., Philadelphia,	5 00	

\$876 04

WALTER T. MILLER, Treasurer.

P. O. Box, 558, New York.

RECEIPTS FOR FOREIGN MISSION FUND.

1870.			
June 20.	"Tenth," mailed at Frederic, Ia.,	\$ 10 00	
July 20.	Ladies' Missionary Society of First Cong., Phila., per Miss S. Crawford,	50 00	
" 27.	Joseph Dodds, Neboboth Cong., Iowa,	3 00	
" 29.	The Society that meets in the house of James Best, of Allegheny, per Rev. Dr. Sproull,	55 00	
Aug. 1.	Clarinda Cong., Iowa, per Alex. McKee,	\$22 75	
" 1.	Wm. Aiken, do.,	5 00	
" 27.	A Mother, of Olaths, Kansas, for the female school in Syria,	2 00	

RECEIPTS FOR LITERARY FUND.

July 27.	Andrew Knox, of New York, for balance of Testimonies consigned to him, in full,	\$33 00	
	WILLIAM BROWN, Treas., 1635 Locust street, Phila.		

W Jordan 471
50 Pike St

Reformed Presbyterian

AND—

Covenanter.

NOVEMBER, 1870.

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THOMAS SPROULL,

JOHN W. SPROULL,

EDITORS AND PROPRIETORS.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing." *Phil. 2:16.*

"We should earnestly contend for the faith which was once delivered unto the saints."—*Jude.*

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THURSDAY, November 24th, has been appointed by the Central Board of Missions, to be observed by the Church as a day of Thanksgiving.

THE

Reformed. Presbyterian and Covenanters.

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No. 11.

THE DIGNITY OF PREACHING.

BY REV. J. R. W. SLOANE, D. D.

STUDENTS OF THE THEOLOGICAL SEMINARY—The Dignity of Preaching is the theme on which I propose to address you this evening. I prefer to confine my remarks to this part of your future work, because it is that which takes the precedence of the others, the one to which your time, talent and energies are to be specially devoted, and therefore possessing for you the deepest interest.

To say of a minister that he is a good pastor, but a poor preacher, is, in our judgment, a very equivocal compliment, one which we trust no student of this Seminary will be ambitious to receive. We desire, certainly, that you should be good pastors, but above all good *preachers*. It has been said with as much truth as point, that "preaching is the poorest of trades, but the noblest of professions;" for it is beyond question, that he who enters the ministry as a trade, will only meet with disappointment; while he who embraces it, as the noblest of professions, will find his most sanguine expectations more than realized.

A young man strongly urged to enter the ministry, in writing to a friend, asks, if it is not usual that men form an undue estimate of the dignity, influence and importance of their own special vocation. It is undoubtedly true that men are inclined to magnify their office, and that in proportion to his zeal and devotion, but especially to his success in his profession, will be the estimate which a man will form of its relative value.

The editor, observing that the thoughts of his brain are caught up and echoed by thousands, both in public and private life; the solitary thinker, who not only believes, but *knows*, that ideas rule the world; the philosophic statesman, who has seen his policy, perhaps, scouted at first as visionary, at length accepted as the only safe and practicable course; the physician, who feels that the highest well-being of the race is suspended upon the successful application of his art; the philanthropist, who beholds millions disenthralled and enfranchised by his

* Introductory Lecture at the opening of the R. P. Theological Seminary in Allegheny, September 18th, 1870.

self-denying and self-sacrificing labors; the general, whose skill and bravery have secured the blessings of liberty and security to his country—these, realizing as no others can the important and beneficent results of their own efforts, will naturally place a high, perhaps an exaggerated estimate, upon their own particular profession and mission.

These are workers in the natural sphere, man's temporal well-being is that at which they chiefly aim, the end toward which their efforts are directed. Any question as to the relative importance and dignity of their work would be curious rather than profitable. 'All are serviceable to humanity, each has his appropriate and honorable place, they are co-workers in the great field of legitimate effort, each brings his own valuable contribution to the general welfare, one can not say to the other, you have no need of me, but, like the several members of the one body, all conspire to promote the common good of the whole.

Even upon the lowest naturalistic view of the subject, we would be warranted in claiming for the Pulpit the very highest position among those forces and influences upon which the preservation and progress of society depend. "*The Independent*," certainly not recognized as a very high authority upon theology in this Seminary, nor, we suppose, in any other, may be heard at least upon this point. In a recent editorial this able and popular journal says: "No other profession has such a splendid opening, such a magnificent opportunity of influencing men and shaping public opinion and action, such an inspiring call to the grandest possible endeavor, in behalf of truth and humanity, as the ministry of to-day." That this is an eloquent and truthful statement of the case, the candid will be ready to admit.

We put it, however, upon higher grounds. The ministry is not correlative with other beneficent institutions,—it stands upon a different plane and moves in a higher sphere. It subordinates other agencies to itself, compels them as handmaids to serve its higher purposes, but never recognizes them as equals, much less as superiors. "There are certain institutions," says an eloquent writer, "of the dignity of which it is difficult to speak in the tone of measured argument. They seem to speak for themselves upon the first disclosure of their character, and to command instantaneous reverence. Such an institution stands among kindred objects like the dome of St. Peter's amidst the other basilicas of Rome, towering so far above them and expanding such ample proportions, that these seem as if erected by the cunning architect for no other purpose but to enhance by comparison the grandeur of the others. Approach it from whatever quarter of the compass you choose, view it in the distance or standing in its shadow, at noon-day or in a clear evening, or in the morning twilight, it always looms up before you in the solitude of inimitable greatness. Such an institution is the Christian pulpit." This quotation, whose fitness to our purpose must be the apology for its length, embodies the idea of preaching, which must possess the mind of every one who goes forth to proclaim the unsearchable riches of our Lord Jesus Christ to a perishing world.

To assist you in forming some adequate conception of the unique grandeur of the work to which you are devoted, is the object of the following considerations:

I. Preaching is a Divine Institution.

The divine commission runs: "Go ye into all the world, and preach the gospel to every creature." We may accommodate to this sacred calling the words of the apostle—"No man taketh this office to himself, but he that is called of God, as was Aaron." Like the New Jerusalem, it comes down from God out of heaven; this is the high source from which it derives its authority, and from which its saving efficacy flows. The divine institution of preaching places it supreme above all other agencies, and invests it with an unrivalled dignity. The preacher is an ambassador for Christ, in Christ's stead beseeching an alienated world to be reconciled to God. No other comes to man with such credentials, no other teacher can enforce the truth with such a sanction. As Turretin says of theology (and as we shall endeavor subsequently to show), all preaching worthy of the name must be theological; "it is from God, treats of God and leads to God."

What other work can be compared in point of importance with that of the ambassador for Christ? His alone is the distinguished privilege to stand between the living and the dead, to transact affairs of eternal moment between God and man, and to call a perishing world to participate in the blessings of eternal salvation through a crucified Redeemer!

The gospel has not been proclaimed by angelic heralds, it is not thundered like the law from some Sinai fierce with consuming fire and terrible with the gloom of tempestuous darkness; it has not been proclaimed, like the Sonship of the Saviour, on the banks of the Jordan or the Mount of Transfiguration, by an immediate voice from the excellent glory, but it is preached by men. "The treasure is in earthen vessels, that the excellency of the power may be of God and not of us."

Preaching, in the strict acceptance of the term, is especially a New Testament ordinance, and yet we find something akin to it, from the earliest periods—calls to repentance, threatenings of the divine wrath, and promises of mercy have been announced in all ages by the voice of the living speaker.

Jude tells us of Enoch, the seventh from Adam, who, with the greatest boldness, and with the most pungent appeals to the conscience, denounced the divine vengeance and exposed the sins of the men of his generation.

Peter designates Noah, the eighth from Adam, a preacher of righteousness or piety, who, while the ark was preparing, warned the antediluvian world of their approaching doom, and called them, although in vain, to repentance.

God called Abraham out of idolatrous Ur of the Chaldees, that he might be the father of a spiritual seed, and witness for the truth amid the prevailing gloom of debasing superstitions and idolatries.

The spirit of God rested upon Moses, qualifying him to be not only a great civil leader, but one of "the goodly fellowship of the prophets," to reveal the will of God to man for salvation, and thus become an eminent type of the Lord Jesus Christ. In the time of Samuel, schools of the prophets—theological seminaries—were established, and provision made for a succession of oral instructors. The Old Testa-

ment prophets were not confined to foretelling future events, or uttering the burden of the Lord against wicked nations, but provided with greater or less diligence for the religious instruction of the people. After the return from the captivity, the holy writings were expounded with greater constancy, zeal and carefulness. Synagogues were either established or re-organized, and great prominence given to the oral exposition of the written law.

Under the old dispensation, however, this institution was looking forth as the morning, and not until the Great Preacher himself appeared, proclaiming his own gospel and sending forth others to teach in his name, did it shine forth, clear as the sun in meridian splendor. The apostles and disciples went every where preaching the gospel of the kingdom. Great multitudes became obedient to the faith; the word of the Lord had free course, and was glorified; Zion's converts were numerous as the drops of the dew from the womb of the morning, and soon the gospel, shining forth from Jerusalem as a centre, spread like the light of the morning, from the lands of the Orient to the distant isles of the West. The apostles, although as such they had no successors, were invested with divine authority to commission others to go forth and preach the word, and administer the sacraments; the promise of Christ to his church has been fulfilled, and the ministry perpetuated. Preaching as an instrumentality for establishing the Redeemer's kingdom, must take the precedence of all other ordinances, whether those which form an integral part of the divine order of the church, or those which, although not thus closely connected, work in harmony with her objects, and under her direction. In the worship of the sanctuary, reading the word, prayer and praise have their place; but they must not be placed above preaching, as is done in some churches, who attach special importance to liturgical services. The prayer-meeting, Sabbath school, Christian associations, are important agencies, but do not occupy the sphere of preaching, and any attempt to force them into it, is false and mischievous in principle, and must prove disastrous in its results. As in the solar system, the sun is the centre, around which the sister planets revolve, so, in the church, preaching is the centre, and other agencies and ordinances must move in subordination to it. It is the will of God that the foolishness of preaching should be the chief instrumentality for saving them who believe. What a galaxy of resplendent names shine here in the firmament of the Christian church? Paul, Augustine, Luther, Calvin, Edwards, Hall, Chalmers, and an innumerable multitude of others, whose splendid talents and vast attainments have been consecrated to this noble and divine calling. The history of preaching is sufficient, one would think, to convince any thoughtful mind, that it rests upon a divine authority, and is instinct with a divine life.

II. *The Dignity of its Subject Matter.*

The themes which occupy the pulpit are the grandest which arrest the attention or excite the interest of the human mind. There is no popular clamor more unreasonable and senseless, none for which I am more desirous to excite in your minds a thorough contempt, than that which is raised against what is termed sometimes doctrinal and some-

times theological preaching. To decry preaching theology is to decry preaching religion, for in the last analysis they are the same. Is there, we would ask, any such thing as religion possible separate from some view of its source and origin, viz., God? Does not all religion rest upon some conception of the Divine Being, and can any such conception take form except as a doctrine about God? that is, in the very nature of things it must assume the form of a *theological dogma*. You may as well expect a palm to grow upon the frozen wastes of Nova Zembla, as expect a great preacher where there is ignorance of theology. If you would be able preachers, then, you must be able theologians,—the two are inseparable. We do not mean by this that sermons should be theological treatises expressed in scientific form; on the contrary, the technical language of formal theology should, as far as is consistent with clearness of expression, be avoided in the sermon; but we do mean, that in order to preach well, the mind must be saturated with theology, and that the great truths which make up the sum of what is revealed for man's salvation, and which, arranged in systematic form, constitute theology, are the very truths which the preacher should bring forth from his well-stored mind, clothed in plain and popular language, as the spiritual forces mighty through God to convert sinners and build up and sanctify believers. We find it difficult to speak in terms of sufficient moderation of the shallow and frothy declamation of the day upon this point. The journal to which I have alluded previously, in reading a lecture—doubtless a much needed one—to theological seminaries, insists very properly upon the importance of making thorough lists of Scripture passages, upon any given subject, and thus by careful induction and generalization arriving at the teachings of the word of God upon each particular point; and by way of enforcing the idea quotes a long passage from a New England College President, in which this method is ably presented. Most excellent advice! but does this sapient editor suppose that he is presenting any thing new? Is he so ignorant of the genesis of theological systems, that he does not know that this is the precise method pursued by our great masters, the theologians of the sixteenth and seventeenth centuries? The solid blocks of which the great systems of Calvin, Turretin, Pictet, Stapfer, Owen, Pearson, &c., are built, were, by this very process, hewn from the living rock of the divine word. Their examination of texts may not always have been exhaustive, their generalization may not always have been perfect, but they were so thorough that, so far as systematic theology is concerned, comparatively little advance has been made in the last hundred years. Most of the new discoveries are old errors killed and buried two hundred years ago. The question is not, whether we shall study the word of God for ourselves, and draw from the very fountain the truths which it teaches, as the material for sermons, but whether, in this work, we shall avail ourselves of the assistance furnished by the stupendous labors of the giants of biblical learning in former times; or whether, ignoring these, we shall begin the work *de novo* for ourselves. The man who would advise the student of astronomy to ignore the works of Copernicus, Galileo, Kepler, Newton, Laplace, &c., and by simple and

solitary study of the starry heavens build up his own system, would not pass among astronomers for a Solomon, however plausible and flattering to conceit his advice might be. We must regard him as in no respect wiser who joins in the senseless clamor against systematic theology. Theological themes are the subject matter of preaching, for, as an able writer has said, you cannot teach a child to say "Our Father in heaven," without teaching it a theological doctrine of divine providence. The pulpit must speak of God, of his being, mode of existence, of his perfections, and their manifestation in the works of creation, providence and redemption. Is there a God? How do we come to the knowledge of the stupendous truth? Is it a result of thought or merely a condition of thought? Is it an intuition of the mind or is it the product of the discursive reason? What are the sources of proof and the arguments which may convict the atheist of both sin and folly? What is the mode of the divine existence; is there in the divine essence the distinction of personality, and what is its nature and the sum of our knowledge regarding it? What are the divine perfections, and where are we to look for their manifestations? To state such questions is to impress the mind at once with their surpassing importance and unrivalled dignity.

If we turn from God to man, what themes present themselves! Is man an immortal being, created in the image of God and made but a little lower than the angels, or is he, according to the debasing theories of a moon-struck philosophy, simply an improved brute? Is the soul mortal or immortal, material or immaterial? Is man fallen or upright, sinful or holy? What is his origin, his nature, his work, his value, his destiny? Surely if the proper study of mankind is man, preaching is the noblest of professions. What themes of absorbing interest in the work of redemption from its conception in eternity *a parte ante* to its glorious consummated results in eternity *a parte post*? What questions like those pressing in these days to a final solution which centre in the person of the Lord Jesus Christ! Was he God, or man, or both in one person? Which theory meets all the conditions of the grand problem? Christ is that theme always old, yet ever new, which possesses an undying interest for the human mind. Christ, in his incarnation, life, miracles, teachings, sufferings, death, resurrection, enthronement, universal reign and final triumph; these are the lofty, the inspiring and inspiring themes of the preacher, themes worthy of the tongue of angels, yea, of the golden harps swept by the praising multitude which the apostle saw in apocalyptic vision.

The gospel rests not with the seen and temporal, but expounds the grand mysteries of the unseen and the eternal. Death, its cause, nature, issues, victories and ultimate destruction by him who hath destroyed death, and him who had the power of it. Judgment, its scenes, principle, parties and doom. Hell, its torments and infinite duration. Heaven, its glories unspeakable, its joys unutterable and its happiness unlimited and unending; themes which even the son of God descended from heaven to preach to a fallen world!

These subjects you are to preach *practically*, not merely as abstract themes of contemplation, but in their relations to man's conduct and

interests, both temporal and eternal. As Socrates was said to have brought philosophy down from heaven to earth, so it is your appointed task, sons of the prophets, to make these divine themes effectual in directing human conduct and moulding human society. These are the weapons with which you are to attack error, vice and wickedness, in all their Protean forms, both in high places and low, and which, although "not carnal. are yet mighty through God to the pulling down of the strongholds of sin and Satan." It is the specialty of this Seminary to train up a class of men who, untrammelled by association with any organization but the Church of Christ, will, without fear or favor, apply the measuring reed of God's word to every organization, from the lowest to the highest, and attack every form of wickedness, even though it may have sought refuge in the sanctuary, and Joab-like, laid hold upon the horns of the altar. This is a work which, above all others, our times and country demand, one which requires all noble endowments of capacity, courage and perseverance. We will not be permitted to fight the battle alone, others are enlisted in the same cause and are coming up to the help of the Lord against the mighty, and already we see the dawn of the day, when our own country shall have become a kingdom of our Lord and his Christ.

There never was a nobler opportunity to perform a great work for God, than that which is presented in the movement so auspiciously inaugurated to obtain a recognition of the Christian religion as the law of our national life, in the constitution of our government. This is an object worthy of the noblest ambition, and sufficient to inspire the most ardent zeal and the most self-sacrificing devotion. What a pity that any of the sons of Ephraim should turn back faint-hearted in the day of battle. To this as a part of his great life work, I would have every student of the Seminary consecrate himself, with the firm resolution, taken in the strength of promised grace, that he would not cease to labor and pray for this end, until either the Master gave him a discharge from the war, or he had seen its final accomplishment.

[To be continued.]

CAUSES OF THANKSGIVING.

WHILE we have cause for mourning, we have also cause to rejoice. "Bless the Lord, O my soul, and forget not all his benefits." We enumerate the following as reasons calling upon us to rejoice in the Lord and magnify his name:

1. The salvation of man through Jesus Christ, his own Son. In his infinite mercy he entered into a sure and everlasting covenant, that he might rescue us from eternal death. He laid help upon a mighty one. Through him he has sent redemption to his chosen. "Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob and glorified himself in Israel."

2. The continued preservation and protection of the church. She is exposed to enemies numerous, malicious and mighty. Led on by Satan

tion of some of the prominent objections to the public support of religion.

I. It is objected, that the support of religion is provided for by the voluntary gifts of the professors of religion. The objection is based on such scriptures as the following :

"The laborer is worthy of his reward," 1 Tim. 5 : 18. "If we have sown unto you spiritual things, is it a great thing if we reap of your carnal things? Even so hath the Lord ordained that they who preach the gospel should live of the gospel." 1. Cor. 9 : 11, 14.

The former of these quotations is a proverbial saying, founded, says Olshausen, on the dictates of "common sense;" the latter, the statement of the Apostle Paul. They contain nothing decisive as to the question at issue. The idea running throughout this whole class of scriptures, is the right of the ministers of religion to receive all necessary support as the reward of their official services. The claim to support rests on the work which they do. As laborers they have a right to the "reward" or "hire" of their labor. It is a moral principle grounded on equity, that labor gives a right to remuneration. But they determine nothing, as to the source from which it should come, whether it may be public or private; it may be one or other, as circumstances require. When the "reward" comes from a public or common source, those enjoying the means of instruction thus provided, indirectly give the reward. The provision is made by the community, or majority of the state, and on the ground of the public welfare. So far, these and other scriptures determine the right of "reward," but leave undetermined whether it should come from individual effort or public provision.

2. While it is the duty of a nation to provide for the religious instruction of the community, if such provision is not made, the obligation falls back on those individually concerned. In the case supposed, the state neglects its duty; but it would be a grievous wrong on the part of professors of religion, not to do all they can to obtain religious instruction by their own voluntary effort. This may indeed be inadequate, as has been shown; but it is the best that the case admits of; and the wrong done to the common weal, is done by the state itself; but the neglect of the state does not exempt individuals from private voluntary effort.

The circumstances are similar to those where a state neglects to make provision for the secular education of the children and youth of the state. The neglect to provide a system of common school education does not absolve parents and guardians from obligation to supply, by private voluntary effort, what should have, but has not, been done by the state. And so in case of neglect to provide public support for religious instruction, those that feel and recognize the importance of religion will do the best they can in the circumstances, but that they do this, is not and cannot be made a reasonable objection to the obligation of the state to make a public provision for the maintenance of the gospel.

Again, during the first three hundred years of the Christian dispensation, there was not throughout the entire Roman empire, or beyond it,

as far as we have any evidence, a single state or nationality that had become, even in name, Christian. Such being the fact, no public provision for the support of the Christian religion could be expected. The obligation can be understood only in the light of Christian knowledge, and the greater part, not of the nations only, but of their inhabitants respectively, did not apprehend this. In the meantime the gospel is to be preached and supported. And as the nations were still pagan the gospel must be supported by the converts made to Christianity. This explains why the moral principle—the laborer is worthy of his reward—is laid down with so much urgency, without deciding at the same time the source from which the reward should come, leaving this to be determined by information on the subject previously furnished.

3. There is no incompatibility between the two modes of providing for the support of the gospel; that is, a public provision for this purpose does not shut out the exercise of individual effort for the same end. A provision made by the state does not debar individuals giving of their pecuniary means for religious purposes. After all that a state may be supposed to do, even though it should be very liberal in its provision, yet still there would be room for the exercise of individual beneficence.

A public provision must, from the nature of the subject, be general, and of course may not exclude individual effort. There may still remain ample scope for the latter. There is no danger that too much shall be done in any community for the advancement of religious knowledge. It will be time enough—as it has been aptly said in reply—to urge the objection, when opportunity is denied to any one to aid in promoting the interest of religion in regard to himself or others. It is straining the objection to the ridiculous, to say, as some have said, that the public support of religion deprives individuals of the opportunity of discharging a Christian obligation. The remarks already made obviate entirely all such pretension; there is abundant opportunity, in the wants of the church and the world, to furnish the fullest scope to private, voluntary effort. There is an evident mistake as to the meaning of the scriptures referred to in the objections. In this whole class of scriptures, it is the right of the laborer to receive support as the reward of his labor, and not the privilege of giving, that is asserted. But, wherever the latter is desired, the opportunity may easily be found without impugning the obligation to make a public provision.

An important fact in this connection seems to have been altogether ignored by those making the objection. Public provision was made for the support of religion by the command of God during the former dispensation, and this, too, on a very liberal scale. And along with this provision the people were expected to give free-will offerings and gifts. I do not here refer to the voluntary gifts so liberally given for the building of the tabernacle, but to offerings which it was assumed by the law the people would voluntarily give for the maintenance of the ordinary service of the sanctuary. “These things ye shall do unto the Lord in your set feasts, besides your vows, and your free-will offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.” Numb. 29:39. The

public provision is not supposed to supersede the voluntary gifts of the individual worshipper. This fact nullifies the objection.

II. It is objected that there was no public provision made for the support of Christianity for the first three hundred years after its introduction, yet the church grew and prospered.

The validity of this objection would be readily admitted, had the argument assumed, what it does not, that the church could not be maintained without a public provision. It is claimed, on scriptural authority, that it is the duty of a state to make such provision for the religious instruction of the people, and because it is a more efficient mode of effecting the end proposed, than mere voluntary effort. The duty is exhibited by the example of the Old Testament church, and other arguments already discussed; and, in fact, is embraced in the characteristic of the Christian magistrate given by the apostle, "For he is the minister of God to thee for good." Rom. 13:4. The advantage has been demonstrated by past experience.

But, irrespective of all argument on the subject, the objection loses all claims to serious consideration, when viewed in the light of historical fact. During the period referred to, no Christian state existed in the world; there was, therefore, no party on which the obligation could rest; and, had the Roman empire become nominally Christian, immediately on the introduction of Christianity, the neglect to make a provision for the maintenance of the religious instruction of the people could not be fairly offered as an objection. It would simply show that the civil authorities neglected their duty, but could not possibly prove that it was not a duty to provide the means of supplying the people with religious instruction.

III. It is said to be unjust to take public money to support religion,

This objection proceeds on the ground that there are, or may be, different sects, or parties, having distinct and separate church organizations, and the injustice supposed in the objection is made to rest on the fact that one of these is preferred, to the exclusion of the others. In answering the objection, however, I have a right to take for granted that the preferred party is the larger, in fact, a majority of the whole. It might, possibly, be otherwise; but my argument does not embrace such a state of things. While I urge the obligation to provide for the support of religion, I do not claim the right to do it in a wrong manner; and it is against the provision itself, and not the mode of doing it, that the objection is made.

In making a provision for the support of religion, the conclusion will be obtained, as in other instances under a righteous administration of law; the majority determines the course of national action. It is true, we have no absolute guaranty that a majority will always do right; the wisest legislative body may do wrong; but this possible wrong is common to every subject which may be determined by them, and, therefore, may not be admitted as a special ground of objection in the case of a provision made for religious instruction, without, at the same time, impugning the equity of nearly all the actions of the government which relate to the use of public funds. There are other matters of great moment besides the support of religion, and involving, too, moral

issues, for which a minority must furnish their share of the necessary expense.

This is so in the maintenance of a system of public school education. The unbeliever, the Romanist, the Jew, all object; and on the same ground, too, that it is unjust that they should be taxed for the maintenance of a system of education which they do not approve of, and do not wish to support. But what enlightened Christian would be willing to admit the objection in this case? It may, indeed, seem hard to the parties referred to, and those who sympathize with them; yet their dislike and hostility is not the rule by which an intelligent Christian state will be guided in the determination of the question. The public welfare—the good of the community, in the largest sense—is the end which they should, and if under the guidance of Christian principle, will seek to attain. Private preference must yield to the public good. The objection must be abandoned in regard to the support of religion, or, if insisted on, the objection must admit it in all its force, in regard to common school education. The two stand or fall together. No man can consistently plead for the latter, and object to the former. The ground on which the justice of the one is successfully advocated, vindicates the justice of, and repels the objection made against, the other.

Again, the society of Friends is opposed on principle to war. This raises a question of vast moral importance, and regarding which there is diversity of judgment. All nations, indeed, claim the right of making war for the maintenance of their rights and privileges. If the objection under consideration is valid against the public support of religion, it must also be valid in the case of the Friends; it is unjust to burden them with the payment of war taxes, seeing they disapprove of war itself. Few will be disposed to admit the objection in this instance.

Unless we are prepared to admit injustice in these, and other instances that might be named, the objection to the application of public moneys for the support of religion falls to the ground. This objection is, in fact, unsound, and cannot be carried out in other cases, except by the sacrifice of public interests.

The president of Yale College, the late Dr. Dwight, whose testimony has been already adduced in favor of a public provision for religion, says: "Give me a good reason for a man not paying a public tax for the support of religion, and I will give you ten as good reasons against a man paying tax for any purpose whatever."

Individuals, a minority, great or small, have no real cause to complain of injustice, because the majority of the state appropriate part of the public funds for the support of religion. The rightness of the appropriation depends on the fact of its being used to promote the good of the whole. No government may neglect this, or decline doing that which may best promote it. A public provision for religion, if properly made and administered, extends the external advantages of the gospel, and brings the knowledge of divine things within the reach of a far greater number than could otherwise be reached; and the blessing of God, which alone can make means effectual, may as reason-

ably be expected, and made the subject of prayer, as if the means were obtained by voluntary effort.

There is another advantage to which I call the attention of the reader, before I close the answer to the present objection, which should have weight in judging of the equity of the subject. Apart from all immediate religious gain, the wider diffusion of gospel morality and example, if there were no higher or holier result, would repay a thousand fold all the public appropriation necessary for the maintenance of religion. The amount of crime is greatly lessened, and, consequently, the expense of criminal prosecution and punishment is much reduced, and the peace and safety of society are greatly increased. These external advantages, candidly considered, might have kept dissentients from making injustice an objection to the public support of religion.

The following expression of opinion on this subject, from the well known Philip Doddridge, himself an English dissenter, and, therefore, excluded from all advantages of the state provision for the support of religion, deserves thoughtful consideration: "Both in regard to the honor of God, and the good of society (which, surely, the magistrate is not the only person under no obligation to), must engage him to desire and labor that his people may be instructed in what he takes to be the truth, for which purpose it will be necessary that some provision be made for those that so instruct them." Lect. 37.

IV. The support of religion by the state, it is said, leads to persecution.

The parties, supposed in the objection to be subjected to persecution, are those who do not accept of the public provision, but occupy the place of dissent from the national church. It is difficult, if not impossible, to apprehend any connection between a public provision for the support of religion, and a disposition to persecute those who prefer voluntary efforts for their purpose. There is certainly no moral, far less, necessary connection, between a state provision for the support of religion and persecution. Unscripturally constituted and ungodly governments may yet, as they have often before, persecute those who differ from them in religion; but it is an unjustifiable conclusion, to assume that the disposition to persecute originates in the fact of a public provision made for religion. Men in power have persecuted those who differed from them as to religious opinions; it was the fact of daring to differ from them, and not that there was a public provision for the support of religion, that excited the spirit of persecution. The two things have met under the same government; but wicked rulers have persecuted where no public provision was made; and with a provision for the support of religion, there has been freedom from everything like persecution. The Israelitish nation is an example of the latter. They had a grand national church, distinct from the civil state, with a magnificent provision for the support of her ministers. There can be no doubt that large numbers from the neighboring peoples found an asylum among them and enjoyed civil protection, but we have no evidence that these were persecuted because of difference of religion. The Roman empire is an example of the former. The Romans may be said—using the phrase in a rather loose sense—to have had a national religion; but it does not appear that

there was any national provision made for its support. Yet the Roman authorities persecuted the professors of the Christian religion. There, as in every other instance of persecution, it was the intolerance of the governing powers that called it forth, and induced its action irrespective of every other consideration.

As an objection, the charge of persecution is a mere assumption, for the truth of which no evidence is furnished. It is remarkable that it should ever have been made, seeing that the charge of persecution ultimately rests on a divinely authorized example. If the objection is worth anything, it must lie against the principle of a state provision for the support of the gospel, and not merely against the abuse of it. Under the immediate direction of the God of Israel, a very bountiful provision was made for the support of the ministers of the national religion. In the spirit of the objection, the living God is thus charged with authorizing a principle which leads to persecution ! *Proh pudor !*

V. A state provision for religion interferes with the independence of the church.

Were this objection true, or if a public provision for religion necessarily tended to this result, it would furnish sufficient ground for its repudiation. But if the provision is made in accordance with the principles laid down in the first of this series of articles, there is no danger of compromising the independence of the church. Civil authorities have often exercised an improper power over the church ; and a professing Christian body has also exercised a not less dangerous power over the state. In such instances, it is not a due exercise, but an abuse of power, of the parties respectively ; yet such abuse of power may not be used as an objection against the legitimate exercise of either civil or ecclesiastical authority. The claim of Christian supremacy over the church, and the arrogant pretension of papal tyranny over the state, merit the severest reprehension ; but they can be no argument, as an objection or otherwise, against the righteous exercise of national and church power.

The relation of the church to the state proposed by the Reformer Zwingle, and more lately by Bunsen and Arnold, and others of lesser note, is open to objection. If the church is identified with the state, as urged by the parties referred to, then she loses her independence altogether. Or, if a limited Erastian authority is exercised, then to the extent of the limitation her independence is sacrificed. We may conceive of such a relation of a church to a civil state as would compromise her character, and subject her independence to mere state policy. Nay, more, we know that such systems have been realized—for example, the Established Church of England, as well as others. But the objection does not lie against the principle of a public support of religion by the state, but against the abuse of the principle, and the character which it may assume. It is well in this connection to remind the reader that the independence of the church may be trenched on by a state, where there is no recognized relation between the parties. In the United States there is neither a national church, nor a provision for the support of religion, and yet, within the last

two years, civil courts have undertaken to judge of matters purely and properly ecclesiastical.

The members of the church, like other citizens, are under the authority of the state, and are answerable in law for what they do; but the church, being a spiritual society, while she keeps within her own sphere, is just as independent of the state as the state is independent of the church. The kind and character of authority in the one case, is as distinct and different from the other as are things spiritual and temporal. It is not a "*regnum in regno*." There is no real cause of collision in the relation which the one has to the other. Each is supreme in the exercise of its functions, within its own sphere. The independence of the church is necessary to the full exercise of her spiritual power and usefulness in society. All authority of the state over the church is disowned and set aside. But a friendly alliance may, and ought to, exist between them, of which the Bible furnishes an example.

It is the duty of the state to aid and assist the church by supplying material means for the support of religious ordinances, and this is to be done in a way that does not admit of interference with her independence. I ask not a royal, or legislative gift, for the church or her ministers—a gift that may be given, or withheld, as suited the policy of the civil authorities. This might prove a temptation too strong to be resisted by even good men. And the ministers of religion sink the dignity of their office by becoming the apologists, if not the pliant tools, of statesmen and politicians. What is asked, and asked on scriptural grounds, is a public and permanent provision for the maintenance of religious instruction and ordinances. And that made dependent only on the fulfilment of religious duties, irrespective of all political connections and associations. This allows of no interference with the independence of the church.

VI. It is objected to the public support of religion, that it secularizes the church; or, in other words, that it operates unfavorably on her spirituality.

It is difficult to deal with such an objection, not because of its strength, but because there is really nothing to answer. It is a mere assertion unsupported by any thing in the shape of proof. It has not even the offset of plausibility to recommend it. The changes have been rung "*ad nauseam*" on the saying of Christ—"My kingdom is not of this world." True! But what relation has this solemn and important truth to the question at issue? Instead of proving that a public support of religion unfavorably affects the spirituality of the church, our opponents take it for granted. Now, those who plead for the support of religion by the state, have as distinct an idea of the spirituality of the church, and of the necessity of preserving it, as those who advocate the support of religion by voluntary effort. To say that the church is a spiritual society, is to say a great truth; but a truth nevertheless that has no bearing on the subject.

The church, though a spiritual society, while she is in this world needs material means for the maintenance of religious ordinances and the necessary conveniences of worship. Here then there is no differ-

ence of opinion. The question is, simply, from what quarter should these means come? The money needed, and supplied by voluntary effort, is just as material and carnal as that furnished from the public funds of the state. This being so, I am utterly at a loss to understand on what the objection can possibly rest. I repeat, it is a mere assertion. Did a public support of religion involve identity with the state, such as that proposed by Zwingle, and lately by others, or even an Erastian relation of any kind to the state, there would be ground for the objection. But *such* a relation is not necessary to the enjoyment of a public support of religion. And again and again it has been repudiated in the course of the preceding discussion.

The independence of the church secures her from the danger of secularization, arising from a public provision for religion.

VII. In the last place, I consider an objection made, not against the subject of a public provision, but against an argument used in vindication of it, namely, the example of a public provision made under the former dispensation of religion.

The effect of this, and it was so intended, is to weaken the general argument. The space already occupied by this paper precludes any lengthened consideration of the present objection. I consider the objection as it is argued by Dr. Wardlaw.

The Dr. admits, of course, the fact, that there was a public provision made for the ministers of religion, but he denies the availability of the fact, as an imitable example. The Jewish system was so entirely peculiar, that it may not, and cannot indeed be imitated by us; if at all repeated, it must, he says, be by God himself. This is a very easy mode of disposing of a felt difficulty. But in using this as an argument against the example of the Jewish provision, Dr. Wardlaw has committed a serious mistake in reasoning. He assumes, that to imitate the Jewish example, or in other words, use it as an argument for a state provision, is to adopt the Jewish system as a whole. As it regards the Jewish system, it may not be repeated; we may not take it as a pattern for imitation. So far, we and Dr. Wardlaw are at one. But no one proposes any such imitation; nor does the argument for a state provision involve or require *such imitation*.

But though the Jewish system, as a whole, may not be repeated, or imitated by us, there are moral principles involved in that system that are common to them and to us. Whatever was typical in the system, as a matter of course ceased with the completed work of the anti-type. This terminated the Mosaic law. It would betray great folly, as well as ignorance, to say that there were no moral principles involved in, or connected with, the system. It was Heaven-bestowed, and designed to prepare the way for a more exalted and simpler system; but in the meantime it was the means of making men wise unto everlasting life. Let it be borne in mind, also, that the Christian church is not a different church, distinct from that of the Old Testament. They are only different dispensations of the one church. They must therefore have many things in common. They prayed and gave praise unto God; they believed his promises. May we not imitate them in these things,

though the system or administration under which they lived may not be repeated? Under the gospel dispensation, places of worship are needed, and ministers to furnish instruction; the former must be provided, and the latter supported. Here is common ground on which they and we meet. There was nothing peculiar as to the principle of making a provision for the maintenance of religion among the Jewish people, because there was nothing typical in it. It was then, as it is yet, a moral principle, that "the laborer is worthy of his reward." This being so, the Jewish example furnishes an argument for the public support of religion under the Christian dispensation. If the validity of the objection is admitted, the propriety of the Old Testament example, though divinely appointed, is impugned and denied.

In the next article I shall present to the reader some historical notices of this subject, and the view taken of it in the Reformed Presbyterian Church.

SABBATH PROFANATION.

THE article on this subject, in the August number of the Magazine, seems to give too little prominence to one main source of this evil, and it entirely ignores several causes of this crying sin. Permit me to supplement, in part, these deficiencies.

The source that has too little prominence is the first one mentioned: "*The Godless Character of the National Constitution.*" This ought not to be dismissed with a mere cursory remark, because it is one main cause of the impiety that is so rampant in our land, and it is so, in part, because of its encouragement—tacit, but powerful—of Sabbath desecration. Indeed, if the nation, in its written constitution, acknowledged God, it never could have had chief magistrates, legislators and judges, that, almost without exception, have been irreligious, and some of them clearly immoral, and who will disregard the sanctity of the Sabbath whenever its observance conflicts with their business, convenience or pleasure. Had it not been for this characteristic of the constitution, it could not have been that the life of a politician should be so demoralizing as it now is universally found to be. Although there is no clause of the constitution that requires the transmission, opening and distribution of the mails upon the Sabbath day, still this desecration of sacred time, by the managers and employees of the United States post-offices, is felt to be in accordance with its provisions and spirit. The constitution, in its godlessness, affords both fulcrum and lever for the persistent efforts that are made to secure the repeal or entire non-enforcement of Sabbath laws. It also affords a bulwark for those who are striving to make the Sabbath little else than a weekly holiday. That the people should, in this direction, exemplify the educating influence of the constitution, is not wonderful, when we remember that the *laws* of a country are a most wonderful educating force, and connect this with the almost superstitious reverence with which the constitution was regarded, by almost all. When

we reflect, also, that the Sabbath and its ordinances are inseparably connected with the Christian religion, and remember that this religion and its Author are entirely ignored by the fundamental law of the land, it is no marvel that the community should have no true sense of the binding obligation of the command, "Remember the Sabbath day to keep it holy."

To this influence of the constitution we must also largely ascribe the non-enforcement of the Sabbath laws. These laws, so far as I know, contain no provision warranting the limitation, yet the courts have generally, if not universally, decided that secular employments may be followed, and, amusements practiced on the Lord's day without hindrance, unless they interfere with the observance of religious services. The sphere of this influence has been widened, and rendered the more injurious to all moral and religious interests, by the fact that the great majority of Christians accord with the godless tenor of the constitution, in that religion does not actuate their political conduct, and many of them hold that religion has nothing to do with politics.

No doubt the native enmity of the heart of man to God and his law is the main source of Sabbath profanation as of all other sins; but it shows itself specially in the prosecution of secular business and labors on the Sabbath, not only those that are lawful and useful, but also those that are, at least in measure, unlawful and even hurtful. I design to enlarge upon this aspect of the case, as it is entirely overlooked in the article to which I refer. We cannot have any adequate idea of the amount of Sabbath desecration unless we observe carefully and statistically to what an extent it is carried. There is a great difference in regard to this matter, in different localities, both in the country and in cities; but any one who will carefully note, will be surprised at the result of his observations. For example, in the city of New York, on one Sabbath morning during this month, there were no less than 182 stores open, on twenty-four blocks, in one of the avenues. Of these, eighteen were drug stores; and these may be regarded as necessarily open; but multitudes purchase soda-water, &c., on the Sabbath day, and professed Christians do not refrain from patronizing the soda fountains. I have seen, within the past year, a man and his wife, communicants in the church, quaffing their soda on Sabbath evening in a drug store within half a square of their own house.

There are, however, three classes of stores open on the Sabbath, to which I wish to direct special attention. The first of these includes the confectioneries, and these are very numerous, and, almost without an exception, they are open upon the Sabbath. Of the number mentioned above as open, ten were of this class, showing that there are hundreds in the city that desecrate the day. They not only offer temptations to many adults, but there are thousands of children who, on their way to Sabbath-school, not only profane the Sabbath, but also practice a lesson in dishonesty by spending for candy the pennies given to them for the mission box.

The second class comprises the places where tobacco is sold. There is one of these, on an average, for each one of the twenty-four squares

referred to above, and every one of these was open, and every one of them well patronized. In addition to the number of professedly tobacco shops, we must remember that every barber's shop, and every liquor store, keeps segars, and that all these are open on the Sabbath. There are two aggravations of this form of Sabbath desecration; one, that it is, in comparison with the candy shops, an entirely injurious luxury; does not minister to a natural, or, in any sense, innocent appetite; indeed, in addition to all its other bad qualities, by which tobacco enervates and diseases the race, it is loathsome and defiling. Not only polluting the air we breathe, and rendering our dwellings filthy, but even on the Lord's day, and during the hours of worship, many of its votaries are not ashamed to cast out of their mouths their most offensive saliva. A second aggravation is, that hundreds, perhaps thousands of honorable Christians, and others, patronize this form of Sabbath violation, who never enter a grog shop, and many do this who are total abstainers as to intoxicating drink. And it is worthy of note, that not only do these candy shops, segar stores, and places where liquor is sold, "continue their work, or business, late on the evening immediately preceding the Sabbath,"* but they are engaged in their business during the whole of that sacred day; not only are the employers and employees "scarcely able to attend to the worship of God in their closets, in their families, or in the house of God," but they are precluded from the worship of God on that day, even if they were so disposed.

The third class of stores, in which business is done on the Sabbath, gives facilities to a larger and worse class of Sabbath-breakers than either of the others, and the effect of their business is much more injurious. I refer to the liquor stores of every name and grade. All of these are practically open upon the Sabbath, every where, and, in the city of New York, some of them give notice to the initiated that they are open, by having a crevice between the shutters, and every one—except, as it would seem, the police—knows that the side door is unlocked. The extent of this form and source of Sabbath profanation, prostituting its sacred time to vile purposes, is worthy of note. They are every where, in city and country; but in the city of New York, they especially abound. Some say that there are no less than 10,000 liquor stores in that city. Let us take a number—7,000—that is certainly within the limit. My own observation, in a most orderly part of the city, assures me in stating that, at the very lowest computation, at least fifteen persons enter each of these places on the Sabbath. This gives us 105,000 men, and half-grown men, besides the proprietors, bar-tenders and their families, occupied in this baleful business. No other form of Sabbath violation brings the guilt of this sin upon so many men and so many families, in the city itself. To this multitude, we must add the vast numbers who, by various outlets, leave the city, in order that they may enjoy (?) the freest and fullest indulgence in liquor upon the Sabbath. This source of Sabbath profanation is just now especially worthy of note in the city of New York, because it has of late become more open. While the excise law was, in some meas-

* See article in August No. under 4th source, &c.

ure, enforced, the traffic was forced to be more concealed on the Sabbath; but now, since the modification of the law, and when the police are under the control of the Democratic party, its evil effects more clearly appear.

When we consider the *nature* and results of this source of Sabbath violation, the enormity of the evil will be more clearly seen. It is not a diverting of sacred time from holy uses to that which is secular and right on other days, but it is devoting it to the vilest and most injurious purposes. Until 12 and 1 A. M., on Sabbath, these shops are thronged by single and married men. Some of these are very young, and their minds and hearts are becoming debased by profanity and obscenity. Even if these remain at home on the Sabbath, they are utterly "unfit for the service of God," and not only "soon become," but are "fit instruments for the service of the evil one, and so become a prey to temptations by which they become defiant of the laws of God and man." Here we have an evident connection between cause and effect, while, in the case of lawful employments, it is not so apparent.

What must be the thoughts, feelings and language of these 105,000 men during the sacred hours of the Lord's day, in these hotbeds of crime? We have some means of knowing the loathsome vileness of these sinks of iniquity, from the glimpses we get when riot and bloodshed cause them to be entered by the police, and by the moral, and even material filth that characterizes so many of those who issue from them, and pollute the moral and literal atmosphere, as they stagger to their homes, or to other dens of vice. The number of arrests on the Sabbath illustrates the nature and effect of the traffic in liquor on the Sabbath. When the excise law was enforced, there were, during twenty-two months, 5,771 less arrests on the Sabbath than during the same number of months when the traffic on that day was comparatively unrestrained.

What must be the moral condition of the homes of the frequenters of these sources of Sabbath profanation? In many cases they are homes where God is not honored, and where there are none who desire to keep the Sabbath holy; but it is not so in all to which husbands and fathers, sons and brothers, stagger on that day. True, this is the case on other days of the week, but there is more of it on the Sabbath, for then more have license, and those who thus profanate the Sabbath have more money to throw into the devil's coffers.

I feel that I cannot do justice to this greatest and vilest source, not merely of Sabbath desecration, but of Sabbath profanation. It is to me inconceivable how any Christian can live in any city of the land, and especially in New York, and not have his soul stirred to vehement indignation as he witnesses the ravages of intemperance. For these 8,000 or 9,000 rum and tobacco places, and sources of Sabbath profanation, are not like other places of business where the Sabbath is desecrated. These are necessary on other days of the week, but tobacco and liquor stores are not only useless, but positively hurtful at all times.

Hence Christians should seriously reflect upon their duty in this

matter of Sabbath intemperance through this frequenting of liquor stores on that day. Many professed Christians—we write it with sorrow—still indulge in what they term the moderate use of intoxicating drinks; they never get drunk, although at times their eyes get bright and their tongues loose, hence they consider themselves guiltless. There are two classes of these drinkers: the one takes a glass occasionally with a friend or acquaintance in the liquor store or beer saloon; the other buys the wines, liquors, ale and porter, that are “put up expressly for family use.” These are mainly responsible for the maintenance of these haunts of sin and sources of positive crime as well as of Sabbath violation. No one can doubt that if the dram-shops were left to the patronage of the wretched and ever-to-be-pitied drunkards, three-fourths of them would soon close their doors. Not only does the money of this class of drinkers support this traffic, but their respectability keeps it from being abhorred and loathed as it should be. It is in this matter as it was in reference to slavery; if all slaveholders had been Legrees, the system would soon have been sunk by its own weight of horrors; the Shelbys kept it afloat. There are some professed Christians—I trust they are few—who rent their buildings for the prosecution of this hateful and criminal traffic, and there are some even who are engaged in it. Again, there are some who acknowledge intemperance to be an evil, but “it is the *abuse* and not the *use* of liquor that works the evil.” Besides, “was not the water turned into wine at Cana of Galilee”, &c.? Is the influence of such Christians in favor of or against intemperance? I say it is in favor of it. There is not a reeling drunkard in the street, there is not a Sabbath frequenter of these “ante-chambers of hell,” but will agree with such Christians, and take strength to themselves in their wickedness; there is not a moderate drinker that will not be encouraged by such utterances to continue in the course that not only *may* end in ruin, but in 60,000 cases in this country, *does* lead to the drunkard’s life, the drunkard’s death and the drunkard’s perdition. R.

NEW YORK, September 15th, 1870.

DIVINE FOREKNOWLEDGE—ELECTION TO HOLINESS.

BY JOHN BROWN, A. M.

No. 2.

CONVERSION does not take place by chance, but according to the immutable purpose of God, “who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” Those who “love God,” are described by the apostle as being “the called according to his purpose,” and this purpose he represents as being implied in the prescience of God.” “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son.” 2 Tim. 1: 9; Rom. 8: 29.

The doctrine of the divine prescience is universally acknowledged by Christians. “Known unto God are all his works from the begin-

ning of the world;" or rather (*apainos*) "from eternity" is the testimony of the Spirit of inspiration Acts 15: 18.; a testimony which at once commends itself to the judgment and the conscience of every rational being. This doctrine, however, implies another, which is denied by many, namely, the pre-ordination of all things. Foreknowledge signifies simply a knowledge of things before they come into existence; but when applied to God, it always signifies such a foreknowledge as is accompanied with a purpose to accomplish the thing foreknown. For God certainly does not foresee that things will happen of their own accord, and independently of him; because all things take place under the direction of his particular providence. Matt. 10: 29, 30. I may see that certain events will transpire, over which I have no control; but I cannot be said to ordain them, because I have no power over them. But as all events are dependent on God for their accomplishment, he *ordains* that what he foresees shall come to pass. He does not foreordain future events, because he foresees that they will happen; but he foresees them, because he foreordains their accomplishment. Foreknowledge and foreordination necessarily co-exist in the mind of God—the one implies the other. Hence we find them invariably mentioned *together* in the Scriptures. "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, *My counsel shall stand, and I will do all my pleasure.*" Isa. 41: 9, 10. God's foreknowledge is equivalent to his immutable counsel.

Some allow that God knew from all eternity that his people would believe the gospel; but deny that he *ordained* it. Now we would just ask such persons whether God foreknew that his people would believe the gospel *of their own accord*, or, that *he would cause them* to believe it! Few serious persons, it is presumed, will profess to believe that God merely foresaw that his people would believe the gospel, *without the help of his Holy Spirit*. But if it be admitted that God knew from all eternity that *he would cause* his people to believe the gospel—that he would give them a new heart and a right spirit—that *he would create them anew unto good works*—then this is just another expression for predetermining the event. If I know that I am to do a thing, or cause a thing to be done, surely I intend, purpose, or ordain that thing to take place. Now, if God knew from eternity all those individuals who should believe the gospel, and if he knew that *he would cause them* to believe it, certainly he must have intended or purposed it from eternity; for when a person knows that he will cause a thing to be done, he intends or purposes the accomplishment of that thing. The two expressions are synonymous. God's foreknowledge is always accompanied with predestination. "Whom he did foreknow, he also did predestinate." Rom. 8: 29.

The word *foreknowledge* in Scripture sometimes includes love for the objects foreknown, in which sense it is used in Rom. 11: 2; and this seems to be its meaning likewise in chap. 8: 29. It is equivalent to *election*. God knew his people from eternity, by setting his heart upon them. He loved them with an everlasting love, and this special love was accompanied with a purpose of salvation. "For whom he

foreknew, he also did predestinate to be conformed to the image of his Son."

As God has predestinated his people to glory, so he has chosen them to holiness. Calvinists are sometimes represented as holding, that God has determined the salvation of the elect, do what they will, and that he has determined the damnation of the reprobate, irrespective of character. But this is a misrepresentation. Calvinists believe that the means and the end are equally appointed of God, and that the end cannot be gained without attention to the means—that the elect are chosen to *holiness*, without which even *their* salvation would be impossible, because "without holiness *no man* shall see the Lord." The elect are predestinated "*to be conformed to the image of his Son.*" The God and Father of our Lord Jesus Christ "hath chosen us in him before the foundation of the world;" but it is that "*we should be holy and without blame before him in love.*" He did not choose us because he foresaw that we would become holy of our own accord; but he chose us (*einoi*) "*to be holy.*" Our holiness was not the cause of his choice; but his choice was the cause of our holiness. "For we are his workmanship, created in Christ Jesus unto good works, which" (good works) "God hath before ordained that we should walk in them." "But we are bound to give thanks always to God for you, beloved of the Lord, because God hath from the beginning chosen you to salvation," says Paul to the Thessalonians, but it is "*through sanctification of the Spirit and belief of the truth.*" Peter describes believers as being "elect, according to the foreknowledge of God the Father;" but it is "*through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.*" Rom. 8: 29; Eph. 1: 4; 11: 10; 2 Thess. 11: 13; 1 Pet. 1: 1.

Thus the connection between election and holiness is so inseparable, that the character *always* follows the privilege, and it is the only satisfactory evidence of it. Let us therefore "give diligence to make our calling and election sure," by "adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Let us "put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another," and thus make it manifest by our spirit and deportment that we are the people whom God has chosen for himself.

PRACTICAL RELIGION.

I HAVE just heard a bitter dispute on this subject. That is, it was bitter on one side, one of the parties roundly affirming his unqualified belief that the other could not be saved. The controversy arose from what was called "*canonizing*" all who do not die a felon's death, and even of some who do. There came up in the dispute the whole question of faith and good works. I was an attentive listener, and when I turned away, it was to soliloquize. *Saved by works, eh?* I don't be-

lieve it; if for no other reason, in self-defence. What if it were true? I should be a brand in everlasting burning. Not that I am decidedly bad. We are all miserable sinners. How things go! Radicalism is ripping up everything, even the Bible. Where are the great principles taught by our forefathers? The doctrine of *total depravity*! I have great comfort from *that* doctrine. It helps amazingly, when otherwise conscience would desperately rebel. Not that I neglect religious duty. I pay quite liberally for the support of the gospel in the most conservative church I know; but I am far from being satisfied. We get no such preaching as we used to. No good old-fashioned sermons on total depravity, for instance. For a change, I occasionally drop into other churches, the Episcopal sometimes. There, at least, I don't expect to be annoyed with lectures on beneficence. The society is good. They are all solid people. The lightest pillars are, at least, worth forty thousand. Alas for my hopes the *last* time I was there! The introductory services were well enough; no allusion to social relations and duties, and to heaven only as in the *far* distance; but when the text was read, "Bear ye one another's burdens," I was not only *disappointed*, but so *pained*, that I left before the special charity of the occasion was announced. What, said I, is doctrine entirely *lapsed*? Are we to hear nothing but motives to brotherly kindness? Is the heart of the age after those who take the Sermon on the Mount as their entire creed?

Well, the Pope is declared infallible. Theology is the butt of science, and Christianity is ignored in the affairs of state. The great right now, next to woman's right, is the right of private judgment; and *that* is so far conceded that politics and commerce defend it. Mere temporal success is the problem, no investigation of doctrine, and there is no patience with creeds. Private judgment is the centre, and good works the circumference. Shallow materialism and unfinished skepticism are rampant. Society is tiptoed, expecting the ultimate reconciliation of faith, reason and beneficence. But that time isn't yet; and, for one, I am not sorry. In an age of universal faith, reason and beneficence, what would money be worth? I don't believe we could get five per cent. for it.

ORANGE LAKE, N. Y., August 24, 1870.

ECCLESIASTICAL.

PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met, according to adjournment, in North Union Church. All the ministerial members were present, except Dodds, Missionary to Syria; Hunter, absent in Europe; J. M. Johnston, McAuley, Milligan and Elder. Nineteen elders were present, every congregation being represented but Oil Creek. The whole number of members in attendance was thirty-five. Present officers were continued.

Rev. J. Crozier was received on certificate from Illinois Presbytery.

J. R. Hill, student of the third year, delivered a lecture from Heb. 4: 14-16, which was sustained as a trial for licensure.

The congregation of Rehoboth was divided, and the Mahoning branch united with Bear Run Mission Station, and formed into a congregation, to be called Bear Run and Mahoning congregation.

A petition of New Castle branch of Slippery Rock, &c., congregation for a separate organization was granted, and a commission consisting of Messrs. Wallace, George and Smith, and elders J. Guthrie and J. Ewing, was appointed to organize the New Castle congregation on the second Monday of January, at 10 o'clock, A. M.

A petition, signed by over one hundred members and twenty-four adherents of Allegheny congregation, for a new organization, was granted, and a commission consisting of Prof. Sproull and Black, and elders W. Wills and J. A. M'Kee, was appointed to organize the Central Congregation of Allegheny on Monday, Oct. 24, at 7½ P. M.

The moderation of calls was granted to Central congregation, Allegheny, Parnassus and Manchester congregation and Oil City congregation—Mr. Black to moderate in the first, Mr. Hunter in the second, and Mr. D. Reed in the third.

A call from Allegheny Congregation on D. B. Willson, licentiate, was sustained as a regular gospel call, and ordered to be transferred to New York Presbytery, for presentation. A commission consisting of Milligan, Convener, N. M. Johnston and Slater, with elders J. A. M'Kee and S. A. Sterrett, was appointed to attend to the ordination and installation of Mr. Willson, in case of his acceptance of the above call, at such time as may suit the convenience of the parties.

A. J. M'Farland, with elders Campbell and M'Isaacs, was appointed to hold session in Bear Run and Mahoning Congregation, when requested.

James M'Feeters, a graduate of Westminster College, was taken under care of Presbytery as a student of theology of the first year. L. Johnston was also taken under care of Presbytery as a theological student of the first year, on condition of passing a satisfactory examination. Messrs. Milligan and Slater were appointed a committee to attend to the examination.

Thirteen sessions reported in favor of the Overture on Covenanting, sent down from Synod. Those congregations which have taken no action, viz., Wilkinsburg, Springfield, &c., Monongahela, Oil City, Oil Creek, Rehoboth, Parnassus and Manchester, were directed to do so, and send their report to the Clerk of Presbytery. Presbytery unanimously approved of the bond sent down in Overture.

A committee consisting of J. W. Sproull, A. M. Milligan, and elder D. Gregg, was appointed to consider the propriety of requesting Synod to divide the Presbytery, and report to next meeting.

The case of Rev. T. Hannay, referred by Synod to Presbytery, was under consideration. Mr. Hannay having stated that he is no longer laboring under the care of Synod, his name was stricken from the roll of members of Presbytery.

From the report of the Treasurer, it will be seen that the treasury is overdrawn, and that a number of orders given at last meeting are still unpaid. At this meeting, orders were given to the amount of two hundred and seventy-two dollars and fifty cents.

In view of this state of things, Presbytery decided to cease supplementing salaries and aiding vacancies till the condition of the treasury justifies a renewal of such aid. In the meantime, vacancies are directed to give full compensation for the supplies they receive from Presbytery.

All the congregations within the bounds of Presbytery are directed to take up a collection on Thanksgiving day for the Presbyterian Mission Fund, and forward the amount to Mr. Wills, 110 Market street, Pittsburgh, Pa. It is to be hoped that pastors and elders will give this matter their earnest attention, and enjoin liberality on the various congregations.

In order to meet the present demands, and others that may accrue before the next meeting of Presbytery, there should be at least five hundred dollars in the treasury. Surely, when a trifling sum from each member will secure the required amount, our ministers and licentiates should not be kept waiting for months for the amounts respectively due them, and which they have so well earned.

A most hearty and unanimous vote of thanks was given to the congregation of North Union, for the sumptuous manner in which they entertained the members of Presbytery.

Adjourned to meet in Pittsburgh church, on second Tuesday of April, 1871, at 7½ o'clock, P. M. THOS. A. SPROULL, *Clerk*.

TREASURER'S REPORT.

WILLIAM WILLS, *Treasurer*,

In account with Pittsburgh Presbytery.

1870.		DR.		
April 12.	For balance at last report,			\$56 78
" 18.	" cash from Brookland, by J. Hunter,			5 00
" "	" " Springfield			3 50
" "	" " Mrs. Brown, Pleasantville,			2 00
" 19.	" " Oil City, by W. Magee,			10 00
" 30.	" " Coupon, \$1,000 U. S. 5-20 Bond,			30 00
" "	" " " \$50.00 " " "			1 50
" "	" " " Premium on " " "			4 57
May 4.	" " " Pine Creek,			6 80
July 1.	" " " Coupon \$500 U. S. 5-20 bond,			15 00
" "	" " " Premium on " " "			1 80
				<hr/> \$136 95
		CR.		
April 18.	By cash paid Rev. J. Wallace,			\$10 00
" 12.	" " Monongahela congregation, R.S. br.			50 00
" 21.	" " S. R. Galbraith,			5 00
" 25.	" " Rev. J. J. McClurkin,			42 50
May 13.	" " " Jno. Wallace,			5 00
" "	" " " J. Hood,			5 00
July 12.	" " " R. J. George,			5 00
" "	" " " I. Faris,			15 00
				<hr/> \$137 50
Due Treasurer,				55
PITTSBURGH, Oct. 10th, 1870.				

Your Treasurer respectfully suggests the propriety of providing the means to pay orders made on him. There are several orders unpaid, that were drawn at last meeting of Presbytery. There are some small amounts, collected by those who hold unpaid orders, which they have retained on account, and will appear in the next report.

IOWA PRESBYTERY.

THIS court met near Walnut City, Iowa, September 21st. The first business of importance was the ordination of Mr. Isaiah Faris, and his installation as pastor over Walnut City congregation. The ordination took place in the usual form, with due solemnity, in presence of a large congregation. Mr. Faris delivered a lecture from Eph. 2:4-10, and a popular sermon from Psalm 76:1, "In Judah is God known, his name is great in Israel," discussing the following points:

1. God's own people praise him.
2. They praise him because they know him.
3. They know him because he has revealed himself to them.
4. He reveals himself to them because they are his.

He was then examined on theology and Hebrew and Greek literature. The performances were all unanimously sustained.

The ordination sermon was preached by R. B. Cannon, from 2d Cor. 2:16. "Who is sufficient for these things?" This doctrine was deduced and discussed: "That no man, of himself, is competent to discharge the duties of the gospel ministry."

1. Because of the importance of their mission.
2. Because of the difficulties that surround them in their work.
3. Because of their own infirmities.

The ordaining prayer was offered by the Moderator, Rev. R. Hutchison; address to the pastor by Rev. C. D. Trumbull, and to the congregation by Dr. McDonald. The proceedings were interesting.

The sessions that have not taken action on the bond of covenant, now before the church, are directed to do so, and forward the result, approving or disapproving, to the present acting clerk of Presbytery.

A petition for an organization of a congregation near Republican City, Kansas, was granted, and Rev. Josiah Dodds, with elder James Thompson, of Winchester congregation, were appointed to carry it into effect, at the convenience of the parties.

A request from Lake Reno congregation, asking a moderation of a call, was granted, and R. B. Cannon, C. D. Trumbull, his alternate, was appointed to moderate.

Mr. Trumbull is appointed to moderate a call in Rehoboth congregation; Rev. D. H. Coulter to do the same in Vernon, and Rev. R. Hutchison in Elliott, if requested by the people to do so.

The assistant clerk, C. D. Trumbull, was directed to notify the congregations to furnish each their full quota of the travelling fund of Synod, and forward the same promptly to the Treasurer of Presbytery, J. M. McDonald, D. D., before the next meeting of this court.

Mr. Matthew A. Gault, a graduate of Monmouth College, was taken under the care of Presbytery as a student of theology.

The following preamble and resolutions, pertaining to the domestic missionary work of the Presbytery, were unanimously adopted :

WHEREAS, The careful cultivation of the domestic missionary field is one of the most important duties of the Presbytery ; and

Whereas, The Presbytery has, for some time, been neglecting this duty for want of the necessary funds to enable it to carry on the work effectually ; therefore,

Resolved, 1st. That this Presbytery renew, with diligence, its efforts to establish new congregations, and to build up such as are weak and in danger of declining, by giving them pecuniary aid in securing more constant supplies of preaching.

Resolved, 2d. That a committee, consisting of Dr. McDonald, Rev. C. D. Trumbull, and elder Stephen Bayles, be appointed to inquire into the condition of the mission field, in the bounds of this Presbytery, and report the same at next meeting. Also, that said committee address a circular to the congregations under the care of Presbytery, urging them to contribute for the mission cause according to their ability, and forward their contributions to the Treasurer of Presbytery without delay, that by so doing they may aid the Presbytery in this important work.

The following appointments were made :

Rev. M. Wilkin to preach in North Cedar, near Grasshopper Falls, Kansas, October and November, and as much longer as circumstances will justify.

R. B. Cannon, D. D., to supply at Vernon for so much time, before next meeting of Presbytery, as they and he may agree ; also, two days at Ainsworth, discretionary.

Rev. R. Hutchison to preach two days at Ainsworth, discretionary, and supply at Rehoboth for the six days asked for by that congregation, and that the congregation be notified that they will be expected to employ as much more as possible of Mr. Hutchison's unoccupied time.

Rev. J. M. Johnston to preach at Vernon first and second Sabbaths of May next, and dispense the sacrament in Rehoboth congregation on the third Sabbath of that month, assisted by Rev. Isaiah Faris, and preach there till Synod.

Presbytery adjourned to meet in Hopkinton, Iowa, on the Wednesday preceding the next meeting of Synod, at 10 o'clock, A. M.

R. B. CANNON,
Clerk.

ILLINOIS PRESBYTERY.

ILLINOIS Presbytery met August 3d, in Coulterville, Ill. There were twelve members present. Besides the usual routine business, the following received attention. Rev. John Middleton, through increasing infirmity, has become unable to perform pastoral duty, and at this meeting, resigned his charge. Presbytery adopted the following letter of sympathy, and ordered it to be published with the minutes :

REV. JOHN MIDDLETON :

Very Dear Brother—Presbytery at its present meeting has received your resignation of the pastoral care of Stanton congregation, and has learned that you are in feeble and broken health, no longer able to perform the work of the ministry. We desire as brethren to express our true and tender sympathy with you in your affliction. We have with much regret acceded to your request to release you from your pastoral charge. We commend you to the consolation of the Holy Spirit the Comforter ; to the tender and affectionate care and love of our blessed Redeemer, and to God and the word of his grace that is able to build you up and to give you an inheritance among all them that be sanctified. May the very God of peace sanctify you wholly, and we pray God for you, dear brother, in the trial of afflictions that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

[Signed,]

W. W. McMILLEN, *Moderator.*

J. McCracken, *Clerk.*

Olathe and Pleasant Ridge congregation was recommended to the Board of Church Extension for aid in building the church in Olathe, and arrangements were made that it is hoped will promote the harmony and prosperity of that congregation.

Presbytery adopted the following paper, and authorized its publication :

Illinois Reformed Presbytery, at its late meeting, investigated the charges that have been circulated against Rev. Wm. F. George, pastor of Churchill congregation. Presbytery spent nearly two days taking testimony, and, after a thorough examination, acquitted Mr. George on every charge as made in the libel against him. He was, however, found to have used abusive and unbecoming language on the occasion of the seizure of his team. The very grave and serious charges that have been freely circulated, to the great injury and discredit of the congregation and pastor of Churchill, were shown by the testimony before the court to have the smallest possible foundation in slight misunderstandings about some business matters.

Mr. John Hood, licentiate, has been ordained in the Presbyterian Church. His name was stricken from the roll, and notice of the fact given to the Synod.

The sessions of Bethel, Old Bethel, Churchill, Stanton and Princeton have unanimously approved the bond of the Sovenant sent down in overture.

Presbytery also unanimously approved, and ordered St. Louis, Elkhorn, Olathe and Bethesda sessions to report their respective action as soon as possible, to the Clerk.

All the congregations were ordered to take up collections at once for Presbytery's Home Mission Fund.

Wm. F. George and W. J. Gillespie were each appointed two days in Stanton—J. McCracken to declare the congregation vacant after November 1st.

McCracken, Wallace and Moffett, are an *ad interim* committee of supplies.

Visitation committees are as follows:

Faris, Patton and S. Woodside to visit Old Bethel; George, W. Woodside and J. Donnelly to visit Bethel; McCracken, J. Miller and S. Woodside to visit Elkhorn.

Presbytery highly appreciated and heartily acknowledged the thoughtful provision and generous hospitality of the members, and especially the ladies, of Churchill congregation.

The next meeting is to be at Mitchell, Indiana, on May 3, 1871, at 6 o'clock, P. M.

J. McCracken,
Clerk.

ROCHESTER PRESBYTERY.

THE Presbytery of Rochester met in Syracuse on Tuesday, October 4th, at 2 P. M. Rev. S. R. Galbraith was elected Moderator; Rev. R. D. Sproull continued Clerk.

A call from the Lisbon congregation on Mr. William M'Farland was sustained and laid on the table.

Rev. S. R. Galbraith, J. M. Armour, with elders Park, of Syracuse, and Hunter, of Stirling, were appointed to attend the Anti-Secret Society Convention, to be held in Syracuse, Nov. 15th.

Revs. Bowden, Scott and Armour were appointed a committee to perfect arrangements for a Sabbath School Convention, to be held in Rochester on Dec. 6th, 11 A. M.

The following arrangements were made for Presbyterial Visitation

Syracuse—Rev. D. Scott, on the 4th Monday of October. *Stirling*—Rev. S. Bowden, same day. *Rochester*—Rev. S. Bowden, 1st Monday in May, 1871. *York*—Rev. R. D. Sproull, 2d Monday in May, 1871—the remaining congregations as soon after spring meeting of Presbytery as convenient.

The Committee of Supplies reported the following appointments:

Toronto—Rev. D. Scott, November. *Lochiel*—Rev. J. W. Johnston, 1st and 2d Sabbaths of November, to administer the sacrament of the Lord's Supper. *Lisbon*—Rev. J. M. Johnston, 3d and 4th Sabbaths of November.

Presbytery approved of the form of Covenant now in vogue. All the sessions reported in favor of its adoption, with the exception of the session of Rochester. In the action of this session disapproving of the form of Covenant, the Moderator was reported as non-concurring.

Presbytery adjourned to meet in the city of Rochester, on the first Tuesday of May, 1871, at 11 A. M.

CLERK.

OPENING OF THE SEMINARY.

THE Committee of the Board of Superintendents, appointed to be present at the opening exercises of the Seminary, met in the church in Pittsburgh on the evening of Tuesday, Sept. 13th. In addition to the members of the committee—Revs. J. Galbraith and A. M. Milligan, and elder David Gregg—Rev. D. M'Allister was also present. The

Rev. J. Galbraith commenced the exercises with prayer, after which he introduced to the large audience present Prof. Sloane, who delivered the opening lecture, choosing as his theme, *The Dignity of Preaching*.

The following morning, at half past eight o'clock, the members of the Board met, with the Professors and students, in the Seminary Hall, when the names of students present were ascertained, and the order of the lectures and recitations for the session was announced. The names and classification of the students present is as follows:

Fourth Year—Daniel C. Martin, David M'Fall, William M'Farland, Thos. P. Robb and Thos. C. Sproull.

Third Year—Patterson P. Boyd, James P. Hill and David G. Thompson.

Second Year—John F. Crozier, William O. Sproull and John C. Taylor.

This comprises all who were in attendance last winter as third, second and first year students, except Mr. Stewart, who is expected at an early day, and Messrs. Crowe and Quarles, who are engaged in teaching, and will not be present this session.

First Year—Henry Easson, James C. M'Pheeters and Samuel Wallace. The last of these was certified from the Ohio Presbytery. The other two had completed their college course, but had had no opportunity to obtain certificates from Presbytery. In addition to these, Edward G. Ellsby and Lewis Johnston were present. Not being certified by their Presbytery, and not having completed their collegiate course of study, they were admitted to a conditional attendance. A probable addition of two more college graduates was reported by some of the students. Altogether, the opening affords no little encouragement to the friends of the Seminary.

D. M'ALLISTER, *Secretary*.

OBITUARY.

DEPARTED this life, June 3d, 1870, Mr. ROBT. LAIRD, a member of the R. P. church of Novi, in his 52d year. He was born in Clonleigh, in the north of Ireland. Brought up in the Assembly of Ulster, he was satisfied with her principles until the study of the National Covenant convinced him that a higher standard was necessary to keep up former attainments. Emigrating to America in 1845, he united with the Dutch Reformed Church, and continued twenty years in her communion, although no better satisfied with his position. It was not till 1866 that the providence of God threw his lot among Covenanters, and he joined in Novi. Society-keeping, as well as our testimony, suited his views, and he seemed to renew his youth like the eagle; but he only enjoyed the congenial company four short years. When we laid Mr. Calhoun in the grave, his wife said, "I am afraid my husband will go next," and he said, "God's will be done." And so in three months, a congregation, consisting of a single society, lost another of its best members. In 1851 he was married to Nancy Crawford, of Orange Co., N.Y., who, with five children, survives him. To her and also to an only sister he would say, "Do not fret, it is well with me, and you will get along some way."

B. M.

APPOINTMENTS BY PITTSBURGH PRESBYTERY.

First Congregation, Allegheny—Oct. 4th Sab. Crozier; 5th Johnston, N. R.; Nov. 1st Sab. Johnston N. R., 2d Wallace, 3d Johnston N. R., 4th Crozier; Dec. 1st Sab. McAuley, 2d and 3d, Wallace, Central Congregation, Allegheny—Oct. 5th Sab. Black, Nov. 1st and 5th Sab. Wallace; Dec. 2d Sab. McAuley, 4th Johnston, J. M. Bear Run—Nov. 2d and 3d Sabs. Crozier, Dec. 3d and 4th Sabs. McAuley. Manchester—Nov. 3d Sab. Wallace. Mahoning—Dec. 2d and 3d Sabs. Johnston, J. M. Oil City—Oct. 5th Sab. and Nov. 1st Sab., Crozier. Parnassus—Nov. 4th Sab. Johnston, N. R. Pine Creek—Oct. 3d Sab. Johnston N. R., Nov. 1st Sab. Reed, R., Dec. 1st Sab. Johnston J. M., 3d Johnston N. R. Piney, Oct. 4th and 5th Sabs. Wallace, Nov. 2d and 3d Sabs. Black. Elder 1 day discretionary. Presbytery appointed Professor Sproull to dispense the sacrament of the supper in the Central congregation Allegheny, on the 2d Sab. of Nov., Rev. R. J. George in Oil City congregation on the 4th Sab. Nov., and Rev. Slater at Parnassus Nov. 1st Sab., with such assistance as they can obtain. Hunter was appointed to moderate a call in Parnassus and Manchester congregation, Black in the Central congregation, Allegheny, and D. Reid in Oil City congregation, when requested by the sessions and congregations. McFarland was appointed to moderate in the sessions of Rehoboth and Bear Run congregations when requested.

J. W. SPROULL, *Ch. Com. Supplies.*

NEW BRIGHTON LADIES' SEMINARY.

Course of study complete. Moral and physical culture not neglected. Superior advantages for the study and practice of music, vocal or instrumental. Edifice commodious, with large rooms, well furnished, healthful and exceedingly beautiful in location and surroundings. Every effort is employed to give a full and accurate education, yet the institution is a school, not a nunnery; a home, not a prison. Pupils are admitted and classified at any time, and charged from the time of entrance.

Tuition of clergymen's daughters boarding in the Seminary, free.

For a circular, address the Principal.

N. R. JOHNSTON,

New Brighton, Pa.

~~See~~ Lakes Presbytery will meet at Cedar Lake 2d Tuesday of November at 7 P. M.

~~See~~ We record with sorrow the death of our esteemed friend and brother, Rev. Jas. S. Buck. The sad event took place on the morning of the 13th of October, at the residence of his father-in-law, near New Castle, Pa. A fuller notice will appear in our next issue.

~~See~~ A call has been moderated in Lisbon congregation, Rochester Presbytery, in favor of W. McFarland.

CIRCULAR.

By appointment of Synod, the *first Sabbath in December* is the day fixed for the annual collection for the Foreign Mission Scheme. Knowing the hearty and sustained interest of the Church in the effort to evangelize and save Syria, the Board deem it enough merely to remind her of the time when the people are called to bring their gifts to the altar for this purpose. Let there be such an offering this time as there has never been before. Our missionaries, overworked and wearing out, are still unable to meet the demands made upon their time and effort by the many ten thousands around them, who know not the way of salvation. They are importuning for additional help, that the Lord's work may not remain undone. The harvest is ripening and there are none to reap. As a proof of their earnestness, one of the missionaries pledges £15 per annum (\$75) toward the support of another laborer in the girls' department.

The season is opportune. The gates of the nations are opening for the entrance of the heralds of the Cross, bearing in their hands the proposal of reconciliation, with the offer of life to all. The adversary, alarmed at the disasters which are befalling his kingdom in Europe, is instigating the heathen, as in China to drive back the messengers of salvation, that he may, if possible, prolong the period of his reign. Let the friends of truth and holiness close upon his dismayed and routed hosts. Let us put into the hands of those whom he is seeking to destroy, the "sword of the Spirit, which is the word of God," that both himself and his alien armies may be turned to flight, and the glad shout go up from all parts of the world, at the sight of the heralds of peace, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."

S. O. WYLIE, *Chairman*.

T. P. STEVENSON, *Secretary*.

NEW BRIGHTON LADIES' SEMINARY.

COURSE of study complete Moral and physical culture not neglected. Superior advantages for the study and practice of Music, vocal or instrumental. Edifice commodious, with large rooms, well furnished, healthful and exceedingly beautiful in location and surroundings. Every effort is employed to give a full and accurate education, yet the institution is a school, not a nunnery; a home, not a prison. Pupils are admitted and classified at any time, and charged from the time of entrance.

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For a circular, address the principal.
t Ju.

N. R. JOHNSTON,
New Brighton, Pa.

~~227~~ We publish in this number all the obituaries received by us as late as November 15th. The preparation of that of Mr. Buck was unavoidably delayed until too late for insertion. We once more urge writers of such notices to study brevity—write nothing but what is likely to be of general interest. We are compelled, in order to fulfil the promise made in our last number, to publish all obituaries on hand, again to defer until next month some articles of general interest.

PRESBYTERY OF NEW YORK made the following appointments:

West Hebron—Rev. D. Gregg, November, 4th Sabbath; Rev. J. M. Faris, December, 3d and 4th Sabbaths; Rev. J. M. Beattie, January, 3d and 4th Sabbaths; Rev. J. W. Shaw, April, 3d and 4th Sabbaths; Rev. A. W. Johnston, May, 3d and 4th Sabbaths. *West Galway*—Rev. J. O. Bayles, December, 2 Sabbaths, discretionary; Rev. J. Kennedy, April, 2 days, discretionary. *Ballibay*—Rev. J. C. K. Milligan, February, 3d and 4th Sabbaths; Rev. J. B. Williams, April, 3d and 4th Sabbaths; Rev. D. McAllister, one day discretionary.

J. O. BAYLES, *Clerk*.

T H H

Reformed Presbyterian and Covenanter.

VOL. VIII.

DECEMBER, 1870.

No. 12.

THE DIGNITY OF PREACHING.

(Continued from page 327.)

III. *The Dignity of Preaching is manifest from the faculties which it addresses.*

The gospel is presented for the acceptance of men as a system of truth; they are commanded to receive it not merely as truth, but *because* it is the truth. The arguments by which its fundamental principles are established are addressed to the *Reason*, and men are required to accept them as established on the ground of their logical accuracy and strength.

The idea appears to be prevalent, that because Christianity requires *faith* as its sole condition, that, therefore, ignoring reason and dispensing with argument, it demands simple acquiescence in its principles apart from and prior to any examination of the grounds upon which they rest. It is needless to say how gross is the misconception which such a notion implies. The gospel demands faith, but not an unreasoning credence; it demands of every one that he be able to give a reason for the hope that is in him, and presents no truth for acceptance which is not established by convincing proofs. The charge which Paul brings against the men of Athens, upon Mars Hill, is that they ignorantly worshipped a God unknown, and that in this they were all the more culpable, inasmuch as they had many evidences of his existence and manifestations of his perfections in the works of his hands around them. God speaks to men as rational beings; and even in his works, guided by this light, they may behold his presence and trace his footsteps.

The argument, from design, is addressed to the reasoning faculty, and although it may not be the source of our idea of God, it is an irrefragable proof of the divine existence. When fairly stated and developed in a single instance, as for example, in that of the eye, it is sufficient to convince the thoughtful mind of the existence of an intelligent Being, who dwelleth not in temples made with hands, nor is worshipped with any image of man's device, but who is a Spirit infinite

in perfection, by whom the world and all things have been made. "Manifold," says Turretin, "is the office of reason in the things of faith; we may employ it in illustration, comparison, inference and proof." We have no sympathy with those who would ignore this noblest faculty of man, and seek to drown its voice in reference to the things that relate to God. It is only when it usurps the throne, and, instead of the handmaid, attempts to become the mistress, that its arrogance must be rebuked and its pretensions lowered. It is not the foundation on which faith rests, but the instrument which it employs. Many things are to be accepted which are above reason, as matters of pure revelation, but nothing which contradicts it. The preacher, then, addresses the *reason*, even in the elucidation of doctrines like the Trinity, Resurrection, Judgment, &c., which are only made known through revelation, which the reason could not have discovered, but which, however far they may transcend its grasp, nevertheless may be shown to be in entire harmony with its deductions. The only really vigorous and effective preaching is argumentative preaching, abounding in clear statements of divine truth, supported by proofs which carry conviction to the thinking mind. All else is but "a cloud of vaporous conjecture borne upon the winds," polar moonshine, which imparts neither light nor heat. Felix trembled when Paul reasoned of temperance, righteousness and judgment to come. Reach the heart by all means, but reach it through the understanding.

Again, preaching deals with the *conscience*. I shall not dilate upon metaphysical distinctions. Take the simplest definition of conscience—call it "the faculty which is employed about questions of right and wrong." Whether it is simple or composite, whether it is original or acquired, is nothing to our present purpose. It is sufficient to know that it is the faculty which always approves the right *as such*, and condemns, *as such*, the wrong. This interior and central faculty the preacher addresses—before its bar he arraigns the sinner, and compels him to hear the condemning sentence of the Great Judge. The office of the preacher respecting conscience is manifold. The conscience is darkened, and must be enlightened; while it decides for the right *as such*, it may yet be mistaken as to what the right is—may put darkness for light and light for darkness, bitter for sweet and sweet for bitter. Paul conscientiously but ignorantly, in unbelief, persecuted the church. "If the light which is in thee be darkness, how great is that darkness." Conscience looks upward to a higher law. It is not a *regula regulans*, but a *regula regulata*. Alienation from God and ignorance of the divine law are the sources of a darkened conscience. The gospel, the true light that lighteneth every man, spoken by the living preacher and applied by the Holy Spirit, can alone dispel this darkness.

Conscience may be dormant and require awakening. We read of a conscience "seared with a hot iron," of those who are "hardened through the deceitfulness of sin," and of those who by a long course of transgression are "past feeling." Here is work for the preacher! It is his office, by frequent appeals drawn from Providence, from the

hand of God, from the dread realities of death, judgment and eternity, to arouse the dormant conscience, to break through these incrustations of sin, and cause it to respond to the voice of truth and the call of duty. The conscience may be tender upon certain points, while it is seared upon others. Motley gives us a graphic picture of Philip of Spain, who kept a private confessor as the guardian of his conscience, to whom he was in the habit of constantly appealing, even upon the most trivial matters, and who yet roamed the streets at night in disguise, in search of vulgar and promiscuous vice! an exaggerated example of a common phenomena. So true is the idea embodied in the lines of the rough old poet,

"Men compound for sins they are inclined to,
By damning those they have no mind to."

There is also the really spiritually tender conscience, into which the wine and oil of consolation and healing must be poured, the broken hearted and mourning, to whom every ambassador of Christ is sent. The successful preacher must be skilful in dealing with the conscience, the vicegerent in some sense of God, the secret place of the soul, from which he is never entirely banished.

The *Affections* are to be gained. Naturally set upon the things of time and sense and withdrawn from God, they must be brought back and placed upon things divine and heavenly. To dethrone Satan and the world and restore God to the dominion of the heart, is the dignified and divine task to which the preacher of righteousness is called. What a field for sanctified eloquence is open before you here! There is no emotion of the soul to which the gospel does not appeal, and which it does not compel into its service; hope and fear, joy and sorrow, love and hatred, all in turn are laid under contribution, that the man may be brought to Christ, and his soul saved in the day of the Lord. To strip the mask from sin, so that it may appear the hateful and horrible thing which it is, and instead of alluring, excite in the soul loathing and disgust; to present Christ in all the beauty of his holiness, so that he may appear the only object worthy of admiration, and the rewards that he promises, as the only things which are worthy of pursuit, is a task for the most exalted powers, the most dignified work in which man can be employed. To succeed, your own affections must be moved, your own hearts must be under the influence of the powers of the world to come, so that while you point you may also lead the way. In order to the highest success here, there must be adequate knowledge of the human heart, a knowledge to be obtained by a study of the word of God and of the heart itself, as we observe its manifestations in those with whom we mingle in the intercourse of daily life.

The *Will* must be brought into obedience to Christ. Here is the seat of rebellion. "Ye will not come to me that ye might have life." Of ten, after the reason has been convinced, the conscience awakened and the affections moved, the will continues its resistance. This stronghold must be carried, and when reduced the soul is gained. Here all the vigor of the preacher must be put forth. Here his most determined onset must be made. Like some strong fortress, though you may long have "rained upon it chained thunder and hail of iron globes," a bay-

onet charge alone will carry it at last. To change the figure, you will find, in the language of Bunyan, "my Lord will-be-will" a very dangerous and stubborn Diabolian. A survey of the work here must convince every one of the incomparable grandeur of the preachers' work, rising above all other callings, not as one mountain height towers above another, but as the peak of Teneriffe from the surface of the ocean.

IV. *The Dignity of this divine institution may be seen by the results which it attains.*

Under this head it would seem impossible to exaggerate. The results of a preached gospel are summed up in the Advent song, "Glory to God in the highest, on earth peace and good-will towards men." By this means the world has been preserved from utter corruption and consequent destruction. To feel the force of this declaration, we have but for a moment to imagine the churches closed, the pulpit silenced, and all those agencies, connected with and drawing their significance and value from the preached gospel, arrested at once in their work. The extinguishment of the lights which are shining at this moment above us would not envelope this audience in a natural darkness so deep as the moral and spiritual darkness which would supervene upon the extinguishment of the light which shines forth from the gospel faithfully proclaimed. "The gospel," says the great Christian poet,

"Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support and ornament of virtue's cause."

All that is necessary upon this point is to contrast the countries of pagandom with those which enjoy the light of Christianity. Contrast the moral condition of Greece, the most cultivated nation of pagan antiquity, at the time at which she had reached her most advanced point in art and literature, with the Christian countries of our own day, and the immense difference is at once apparent.

It is one of the artful insinuations of modern skepticism that Christianity has been the foe of enlightened human progress. The president of Cornell University delivered a lecture in New York during the last winter, which had for its object to show that the pulpit has always been opposed to the discoveries of science. It is quite true that preachers, not being devoted to the pursuits of natural science, are not always in advance of their age, and that in some instances they have not kept pace with its progress. But we claim for the Christian ministry as a class, that they are the readiest to accept clearly established truths, and that an open Bible and a free pulpit has cleared the way for the acceptance of the great discoveries of modern times. It is true that Turretin thundered from his theological chair in Geneva against the Copernican system of astronomy as a heresy, but it is also true that his views were identical with those held at the great European universities at which he studied, and that he had been taught the theory which he held by Gassendi, the great astronomical light of his age.

The opposition to new discoveries in science has come from the jealousies and rivalries among scientific men themselves; and he must

be either ignorant of the bitter controversies which have raged among them upon these points, or otherwise basely dishonest, who seeks to put the blame upon other shoulders. A striking illustration of this is furnished by Hervey, who said that his great discovery of the circulation of the blood was not received by any physician of Europe over forty-five years of age.

Time would fail to speak of the ameliorations of society which the gospel has brought about; of the gloomy superstitions which have fled at its approach; of the cruel customs which have perished under its influence, like the snow of the hills before the sun of the spring-time; of the woes that have been averted; of the sorrows that have been assuaged; of the tide of joy that it has poured into despondent hearts; of the beneficent institutions that have sprung up in its steps, like the flowers beneath the feet of the goddess; of the innumerable blessings that follow it in its course round the world as the light follows the sun. What shall we say of the multitudes plucked like brands from the burning; of the souls delivered from the cruel tyranny of sin and Satan, and brought into the glorious liberty of the children of God; of the souls that it has led calmly—yea, triumphantly—through the valley and shadow of death; yea, of that great multitude that no man can number, yonder within the New Jerusalem, before the throne of God, on the sea of glass mingled with fire, with palms in their hands, with crowns of glory upon their heads, with songs of deliverance and triumph upon their lips, proclaiming the glory of Him who hath loved them and washed them in his own blood, bathed in the eternal light, and drinking of the rivers of pleasure which are at God's right hand for ever more;—"these are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

V. *Preaching is accompanied by a spiritual power.* This is its crowning glory; this imparts to it a divine glory, and invests it with a supernatural efficiency; this is the source of the preacher's strength. Paul may plant and Apollos water, but God alone can give the increase. It was the Holy Ghost sent down from heaven on the day of Pentecost which made Peter's sermon the power of God unto salvation to the three thousand converted on that memorable occasion.

Christ assured his disciples that it were better that he should go away in order that the Comforter might come. His departure secured his presence with the church until the end of time; and strengthened with his strength, although the weapons which we wield are not carnal, they are yet mighty through God to the pulling down of the strongholds of sin and Satan.

Our limits will not permit us to speak of those eras of glory in the

history of the church, in which the Spirit has been poured out with unusual efficacy from on high; when the word of God, preached with unction and power, has been glorified in the salvation of multitudes; when the Lord has sent upon his church the former rain and the latter rain—yea, the great rain of his strength; when converts sprung up as grass and like willows by the water-courses, and great was the day of Jezreel.

We live under the ministration of the Spirit. The divine promise, "I will pour water upon him that is thirsty, and floods upon the dry ground," is made to us. God's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. The heavens are full of divine influence, ready to be poured out in answer to fervent and effectual prayer. You will not go to the warfare upon your own charges, but the Lord and his Spirit will be with you.

Though you may sometimes sow in tears, you will come again rejoicing, bringing your sheaves with you.

As candidates for the Ministry in the Reformed Presbyterian Church, form a true estimate of the dignity of your future profession. Seek to be imbued with the Spirit which animates her zeal on behalf of the glory of her King; appreciate the grand opportunity which is presented to you for bringing your country to acknowledge Him who has upon his vesture and thigh a name written King of kings and Lord of lords. Go forth to your field of labor and duty, assured that his word will be accomplished, and the kingdoms of the world become the kingdoms of our Lord and his Christ. Labor zealously in the service of the Lord, in firm reliance upon his promise, "Be thou faithful unto death, and I will give thee a crown of life."

PUBLIC SUPPORT OF RELIGION.

NO. VII.

BY REV. DR. SCOTT.

I CLOSE this series of papers with a brief historical statement of the subject, and the relation to it of the Reformed Presbyterian Church. But before I enter on this view of the subject, I shall direct the attention of the reader to two things which have been very unfairly used in opposition to a public provision for the support of religion, not directly as formal objections, but interwoven and assumed in the discussion.

First, the difficulties supposed to arise from this mode of providing for the religious instruction of a people.

That there are difficulties, the writer has no wish to conceal. It would be remarkable, indeed, if a subject of such importance involved no difficulty. It might expose this view of the subject to suspicion were such a claim set up in its behalf.

In this connection, there is an inquiry worthy of more than a passing notice. Are the difficulties insuperable? In other words, are they incidental, arising out of circumstances, or are they inherent in the subject itself? If the latter, the difficulties take the character of objections that may prove fatal to the argument. If the former, they

may be removed, and therefore should not be allowed weight enough to create doubt as to the reality of the argument, for if satisfactory, the reader has the assurance, in this, that the difficulties, be they what they may, or however they may appear, are only apparent, not real. Greater familiarity with the subject might perhaps disencumber it of all difficulty.

Again, a broader view of the subject may enable the reader to see that the adoption of the opposite view involved still greater difficulties. He may thus be enabled to perceive that though he cannot remove all difficulties from the subject, that they cannot be real objections to the admission of a principle, the rejection of which involved still greater difficulties.

Second, the abuse of the principle is one of the most common, if not successful, of the modes of assailing a state provision for the support of religion. This has incidentally been referred to in a preceding part of the discussion, but it demands a special notice. Much that has been said in opposition, may fairly be set down to the score of abuse of the principle, and does not apply to the principle itself. No one who takes the example and authority of Scripture alone as his guide, would undertake the vindication of the various systems of state provision that have been made, for the support of religion, nor from the standpoint of my argument is it necessary to vindicate any one arrangement that has been made or offer it as a model worthy of imitation. It is the principle, and not its concrete exhibition in any instance, that is urged. The former rests as well on the ground of Scripture example as on other evidence. The latter is only the effort of man to embody the principle, and act upon it in a given case, which may be exceedingly imperfect or even radically wrong in its character and modes of application.

Those who are familiar with this controversy, are aware that a very favorite mode of attack is to argue against a public provision for the support of religion from the character and working of one or more concrete cases adduced. This may serve a purpose in controversy, but does not furnish a reason sufficient to satisfy a thoughtful and unprejudiced inquirer.

The abuse of a thing is no argument against its use. No matter, in this case, how much soever the principle may have been abused, by engrafting upon it unscriptural theories, and systems of state provision, the principle stands secure. The difficulty does not grow out of the principle, but out of the improper application of it. Cases of this kind frequently occur, yet no intelligent person objects to the principle, or thing abused, on this account. For example, the institution of civil government, bearing as it does the stamp of divine authority—"ordained of God"—is abused, and made the convenient tool of wicked and designing men. And if the false mode of treating the subject which I am endeavoring to expose, is admitted as valid, then civil government is not "a good" to man, but a grievous evil. In this example, the argument against a principle because it may be abused in the application of it, is remarkably strong, if it has any value at all. Looking at this in a concrete view, very few national societies have exemplified the

principle of government in a degree even approximating to its professed design as an institution. To say nothing of the perversion of civil government by tyranny and disregard of human right, the institution is abused and misrepresented by infidel, immoral and anti-christian systems of government. If the mere abuse of a system or institution were admissible as an argument against its legitimate use, then civil government must go by the board, for it is the most abused of all things. Yet few, so few indeed that they might be counted on one's fingers, could bring themselves to the conclusion that "all government is tyranny," or urge the abuse of government as an argument against its use.

Domestic government is abused in various ways, but no one would deem it a mark of wisdom to insist on the abrogation of all parental authority, because it is sometimes—even frequently—abused by passionate or profligate parents. Nay, the gospel, with its ministry, the most glorious of all institutions, has been shamefully corrupted and abused. Some, though few, could be found to say that "all religion is hypocrisy."

What good thing is it that men have not corrupted and used to the worst purposes? Yet rarely indeed do men conclude, because civil and domestic government, and even religion itself, have been corrupted and abused, that government in the State and domestic relations and religion are evils to be abandoned. No reason can be given to justify hostility to a public provision for the support of religion, that would not also prove that all government, civil and domestic, and all religion, should also be abolished. No argument derived from the mere abuse of a thing can be admitted against its legitimate exercise and use.

In the brief historical notices with which I propose to conclude this series of articles, I keep within the period of the Protestant Reformation. Antecedent to this era, the grand exemplar and authority on the subject lies before us in the Bible, as an indisputable fact, the value of which as an argument may not be questioned.

The leaders of the great Reformation of the sixteenth century embraced the idea of the obligation of states to provide the pecuniary means of religious instruction within their jurisdiction. Exceptions there may have been, but as a whole, it may be said that the Reformers adopted and acted on the principle.

The notion of Zwingle on this subject, which has been already noticed, cannot well be called an exception. His theory, of the identity of church and state, is indeed unscriptural, but it necessarily involved the support of religion. But as far as the Swiss Reformer and his modern imitators are concerned, it is not only an abuse of the scriptural principle advocated in the preceding pages. It is a gross infraction of the independence and non-secular character of the church. Her Christian character is compromised and sunk in the secularity of the state.

Luther gives his name and influence to the idea of the support of religion by the state. It is due, however, as well to the subject under consideration, as to the memory of the great German reformer, to say,

that, in the earlier part of his career, he was not without difficulty in regard to this matter, or rather, for a time he was hostile in opinion. But this hesitation, if not decided opposition, gives the greater importance to his final determination on the subject. It proves that it was no rash judgment, adopted and persisted in, through prejudice, or a mistaken apprehension of self-consistency, but a deliberate conviction reached on satisfactory evidence of its scriptural character.

John Calvin, in many respects the greatest man of his age, whose profound knowledge of Bible truth, and intuitive skill in unfolding the pure and unsophisticated doctrines of Christianity, exalt him above all competition and rivalry as an expositor of divine truth, maintained the obligation of the state to provide the pecuniary means for the religious instruction of the people, as well as protect them in the enjoyment of religious liberty. "The duty of magistrates," says Calvin, "extends to both tables of the law. Did Scripture not teach, we might learn from profane writers; for no man has discoursed of the duty of magistrates, the enacting of laws, and the common weal, without beginning with religion and divine worship. Seeing then that among philosophers religion holds the first place, and that the same thing has always been observed with the universal consent of nations, Christian princes and magistrates may be ashamed of their heartlessness if they make it not their care." (*Institutes*, book 4, chap. 20, sec. 9.)

John Knox, distinguished for his unconquerable love of gospel truth, strong common sense and sagacity, that seemed to seize the truth with almost unerring accuracy and earnestness as if by moral instinct, accepted as part of his religious belief the Bible doctrine of a public provision for the support of religion, and exerted himself nobly to have it carried into effect for the Reformed Church of Scotland. The coadjutors of Knox, and those who immediately followed him, in the reformation of the Church of Scotland were, without exception, the advocates of a public provision for the maintenance of religion. Among the eminent Reformers of the time, were Andrew and James Melville. The former of these, without a superior as a scholar—especially in his familiarity with the Greek language—of the most heroic courage, and determined opposition to every attempt made to subject the Church of Scotland to Erastian influence, proclaimed at the same time, that the church should be supported by a public provision, and not as a gift to secure her good-will, but as a matter of obligation on the part of the state.

In this connection it is worthy of special consideration, that Andrew Melville, the ardent advocate of a public support of religion for the Covenanted Church of Scotland, is not less known as the uncompromising and courageous defender of the independence of the church of all human authority: that she is a spiritual corporation, over whom no earthly power has any right of authority or control, and that she acknowledges no lordship, except that of the Lord Jesus Christ, her only King and head. This idea, so grand, so pure, so heavenly, so unworldly, was the opinion common to his contemporaries in the church, all of them men of mark, and second only to their great leader.

To settle the Covenanted Church on the basis of scriptural purity, maintaining an earnest and practical testimony for the spiritual independence of the church, and the royal prerogatives of the King of Zion, were the continued and life-long efforts of these eminent men. Can it be, that these men, with such aims and objects before them, and prosecuted too, with such Christian simplicity of purpose, would demand and urge for the church a mode of material support at variance with the teachings of Scripture and the purity and independence of the church herself? The character of the men forbids the thought. The probability lies altogether in the opposite direction. The conference of Melville—and he represented the spirit of all his contemporaries—with King James, on the subject of the church's spiritual independence, was a scene of moral grandeur seldom witnessed “in our selfish world, to depict which was every way worthy the pencil of Michael Angelo. “Taking hold of the sleeve of the King's gown, in his fervor, and calling him God's silly vassal,” Melville “proceeded to address the King in the following strain: ‘Sir, we will always reverence your majesty in public; but since we have this occasion to be with your majesty in private, and since you are brought in extreme danger, both of your life and crown, and along with you the country and the church of God are like to go to wreck, for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, sir, as divers times before I have told you, so now I must tell you, there are two Kings and two kingdoms in Scotland; there is King James, the head of this commonwealth, and there is Christ Jesus, the King of the church, whose subject James the Sixth is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over his church, have power and authority from him to govern his spiritual kingdom, both jointly and severally; the which no Christian king or prince should control and discharge, but fortify and assert; otherwise they are not faithful subjects of Christ and members of his church.’” The address, from which the above quotation is made, is, to use the words of the biographer of Melville, “perhaps the most singular, in point of freedom, that ever saluted royal ears.” Such as it is with all its “freedom,” this address breathed the spirit which animated the church of that period.

Is it then, I again ask, within the range of probability, that men contending with such zeal for the spirituality and independence of the church, would at the same time urge the obligation of the state to support the church, if this—as some would have us believe—is so utterly inconsistent with the spirituality and independence of the church? They were men of far too much sagacity and foresight to commit such a mistake.

Another step forward, and we have a similar state of things. A new generation of great men is brought on the scene to contend for the church and her liberties. Now we stand face to face with the Second Reformation. Successors every way worthy of Knox and Melville, were Henderson, Rutherford and Gillespie, the representative men of

their age. In administrative ability Alexander Henderson had no superior; in enlightened piety and spirituality of mind, few men have equalled Samuel Rutherford since the days of the apostles; and in varied learning, especially in respect of the relation of the church to the state, Gillespie won the admiration of the Westminster Assembly, and wrested the palm of victory from the learned Selden, the advocate of Erastianism, in the debate on the relation of church and state. At the close of Selden's speech, the friends of truth in the assembly felt deeply anxious; some of the members who knew Mr. Gillespie's familiarity with the subject in debate, urged him to speak, which his extreme diffidence had hitherto kept him from doing. An aged friend coming to him said, "Rise, George, rise, and defend your principles, your country, your church, and the kingdom of your God—rise up, man, and defend the right of the Lord Jesus Christ to govern, by his own laws, the church which he hath purchased with his blood." Truth triumphed. Erastianism was voted down.

At this time the Reformed Covenanted Church of Scotland was a unit as to the obligation of the state to provide for the support of the church. The character of her ministers, of whom those named were representative men, the advanced state of religion of her people, render it morally impossible that they could have adopted a system of church support, if in any way it interfered with the spiritual independence of the church. The intelligence as well as integrity of the men of the Second Reformation, is a guarantee of the soundness of the principle which they adopted for the material support of the church.

The spiritual condition of the people of Scotland during the period of the Second Reformation furnishes also satisfactory evidence that a public provision for the support of religion is not only unobjectionable in principle, but highly favorable to the development of religion in the community. This evidence is ample and abundant, as well as satisfactory in its character. It is the testimony of opponents as well as of friends.

Kirton, in his *History of the Church of Scotland*, describes the state of religion during this period. The historian, himself a Presbyterian minister, speaks from his own personal knowledge. He therefore could not be mistaken as to the state of religion which he describes; nor has the truthfulness of his statements even been called in question. "At the king's return"—at the restoration 1660—"every parish had a minister, every village had a school, every family almost had a Bible, yea in most of the country all the children of age could read the Scriptures, and were provided with Bibles, either by the parents or by their ministers. Every minister was a very full professor of the reformed religion, according to the large confession of faith framed at Westminster by the divines of both nations. Nor did a minister satisfy himself, except his ministry had the seal of a divine approbation, as might witness him to be really sent of God. Indeed in many places, the Spirit seemed to be poured out with the word, both by the multitude of the sincere converts, and also by the common work of reformation upon many who never came the length of a communion; there

were no fewer than sixty aged people, men and women, who went to school, that even then they might be able to read the Scriptures with their own eyes. I have lived many years in a parish wherè I never heard an oath, and you might have ridden many a mile before you would have heard any; also you could not for a great part of the country have lodged in a family where the Lord was not worshipped by reading, singing and public prayer. Nobody complained of our church government more than the taverners, whose ordinary lamentation was, their trade was broken, people were become so sober."

Mr. Kirton has here drawn a portrait of the state of religion in the period of the Second Reformation, embracing the practice as well as the knowledge of divine truth, the original of which I may safely say has never been surpassed, and as far as historic evidence goes, has never been equalled, since the days of the primitive Christians—a portrait so life-like and so truthful!

Bishop Burnet, with the best opportunity of knowing the state of religion in the Church of Scotland at this time, and with no ecclesiastical learning to prejudice him favorably on its behalf; but on the contrary, opposed to the Church of Scotland, as well to her Calvinistic doctrine as to her form of government, corroborates the testimony of Mr. Kirton. "They"—the ministers—"used to visit their parishes much; and had brought the people to such a degree of knowledge, that cottagers and servants would have prayed extempore. As they lived in great familiarity with their people, and used to pray, and talked oft with them in private, so it can hardly be imagined to what degree they were loved and revered by them."

Daniel Defoe, a very candid and disinterested witness, in his memoirs of the Church of Scotland, says, "When we view the soundness and purity of her doctrine, the strictness and severity of her discipline, the decency and order of her worship, the gravity and majesty of government; when we see the modesty, humility, yet steadiness of her assemblies, the learning, diligence and faithfulness of her ministers, the awful solemnity of her administration, the obedience, seriousness, and frequency of her people in hearing, and universally an air of sobriety and purity of the whole nation, we must own her to be at this time the best regulated national church in the world, without reflection on any of the other nations where the Protestant religion is established and professed."

These two considerations, now presented to the reader—borne out as they are by unquestionable facts—go far to establish the propriety of the mode of supporting religion adopted by our covenant fathers, at the reformation from popery, and vindicating its claim during the period of the Second Reformation. The character of the ministry of those times—their talents, their personal piety, their determined hostility to every attempt to interfere with the spiritual independence of the church, are guarantees that the public support of religion could not have received the approbation of such men, if it were obnoxious to the charges brought against it by voluntaries. To secularize the church, or obstruct the growth of her spirituality, is a result utterly

opposed to the well known character of the men ; and they possessed, by far, too much sagacity, and knowledge of men and things, to have been unwittingly led to adopt such a course. And their extraordinary success in winning souls to Christ, and the remarkable attainments of the people during the period of the Second Reformation, repel the objections made by voluntaries against the public support of religion, as altogether groundless ; they have no existence except in the unwarranted hostility of those who make them.

After the restoration, Charles the Second, in carrying out his tyrannical purposes, determined to crush the Scottish Presbyterians and the English Dissenters, as they were deemed, especially the former, as serious obstacles to his success. Indulgences were granted to such ministers to preach, on certain conditions, which the better part of the Presbyterians declined to accept. It was of great importance to the court, as it would aid them in their wicked designs to silence, at least, the opposition of both the Scottish Presbyterians and the English non-conformists. They offered pensions to the ministers ousted from their charges. Thus the leading dissenting clergy in England were gained over to the side of the court by liberal pensions from the royal purse ; and it is painful to record that Richard Baxter was the only individual amongst all the recipients who refused acceptance of a boon so degrading. "Baxter sent back his pension and would not touch it, but most of them took it. How different was the conduct of the Scottish Presbyterians when an offer of £20 a year out of their benefices was made to them ! While some accepted an indulgence to preach, not one of them would accept this regium donum." * This was really their own, but they scorned to touch when offered in this way. They preferred destitution to dependence on a gift which would compromise the interests of the church. But they had no such apprehension in accepting of a public provision for their support. The fact speaks volumes on the subject.

The symbols of the Reformed Presbyterian Church assert the obligation of the State to provide for the maintenance of religion. "It is the duty of the Christian magistrate to take order that the church of Christ be supported through the commonwealth." (*Reformation Principles*, chap. 29, sec. 7.)

This does not refer to mere protection of the church, to which she has a right in common with all other societies, as well as individuals. The precise meaning of this statement in the testimony is determined by the scripture adduced in proof. "Kings shall be thy nursing fathers," &c. *Is.* 49 : 23. And to put the meaning beyond all possibility of mistake, the marginal reading of the translation, nursing fathers, of our authorized version, is added in explanation—"Kings shall be thy nourishers."

Again, in our Larger Catechism, part of the answer to the question, "What do we pray for in the second petition" (of the Lord's prayer), is that "the church" may be "countenanced and maintained by the civil magistrate." This needs no comment. The meaning is too ob-

* Burnet, as quoted by Dr. Robert Burns, in his preliminary dissertation to Woodrow's *Church History*.

vicious to be mistaken or evaded. This part of our profession of faith shows that it is our duty to pray that the happy time promised to the church may soon come, when kings shall be nursing fathers, and their queens nursing mothers to the church. "Thy kingdom come!"

PARTICULAR REDEMPTION.

BY JOHN BROWN, A. M., CASCADE, IOWA.

PARTICULAR redemption is intimately connected with the doctrine of election. For as the Father chose his people in Christ before the foundation of the world, so in the counsels of everlasting love he gave them to the Son to redeem. "All that the Father giveth me," says Jesus, "shall come to me; and him that cometh to me I will in no wise cast out. For I come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all which he hath *given* me, I should lose nothing, but should raise it up again at the last day." Again, when solemnly addressing his Father in that most sublime prayer which he offered in the immediate prospect of death, he makes mention of the same precious truth—"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast *given* him."

The objects of electing love having thus been given to Christ in the covenant of redemption, are accordingly denominated *his people*. "He shall save his people from their sins," said the angel to Joseph, his supposed father. The same appellation is given to them by Zecharias, the father of John the Baptist—"Blessed be the Lord God of Israel, for he hath visited and redeemed *his people*." Now it is evident from both these passages that the objects of redeeming love are called "*his people*" *prior* to their salvation. They are not called "*his people*," in consequence of being saved, but they are saved in consequence of being *his people*,—they are *his people* in some sense *before* they are saved.

Particular redemption might be argued from the *characters* under which the Saviour died. He died as a Shepherd—a Husband—a Redeemer—a Surety—a Substitute. But these are relative terms, and imply definite objects. Did he die in the character of a *Shepherd*? Then, he died for the *sheep*. So he says himself—"I am the good Shepherd; the good Shepherd giveth his life for the *sheep*:" John 10: 11. Did he die in the character of a *Husband*? Then, he died for the *bride*. "Husbands love your wives," says the apostle, "even as Christ also loved the *church* and gave himself for *her*; that he might sanctify and cleanse *her* with the washing of water by the word:" Eph. 5: 25. Did he die in the character of a *Redeemer*? Then, he died for the *redeemed*. "Thou hast redeemed *us* to God by thy blood out of every kindred and tongue and people and nation:" Rev. 5: 9. The language implies, not that all nations are redeemed *as such*; but, that

a portion *out of* every kindred, &c., has been redeemed by the blood of the Lamb, and that the salvation of all who have been thus redeemed is secure. "Therefore the *redeemed* of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away:" Isa. 51: 11. Did he die in the character of a *Surety*? Then, he died for those whose debts *he engaged to pay*. Having paid the debt which they owed to justice, that justice requires their discharge. "Who shall lay anything to the charge of God's *elect*? It is God that justifieth" them. "Who is he that condemneth" God's *elect*? "It is Christ that died" for them. Rom. 8: 33, 34. Once more: Did he die in the character of a *Substitute*? Then, he died for those in whose *room* and *stead* he suffered. "The Son of man came not to be ministered unto, but to minister, and to give himself a ransom *instead* of many." Matt. 20: 28. Such is the meaning of the original preposition rendered "for" in the English version, and so it is rendered in Matt. 2: 22, where we are informed that Archelaus reigned in the *room* of his father Herod.* Christ suffered in the room of his people, and this necessarily implies exemption from suffering—otherwise he could not be a proper substitute. And as not one of the redeemed shall be lost, so not one of the elect was left unredeemed. Jesus tasted death for every one of them.—"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste of death *for every man*." Heb. 2: 9.

In these words Christ is represented as being the substitute of the guilty, and his death the redemption price of sinners. This is the light in which the death of Christ is generally set forth in Scripture. "Surely he hath borne *our* griefs, and carried *our* sorrows—he was wounded for *our* transgressions, he was bruised for *our* iniquities, the chastisement of *our* peace was upon him, and with his stripes *we* are healed." "All we like sheep have gone astray; we have turned every one to his own way, and Jehovah hath laid on him the iniquity of us all." "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." "Christ was once offered to bear the sin of many" —"Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed." "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (Isa. 53: 4-36; Heb. 9: 28; 2 Cor. 5: 21; 1 Pet. 2: 24; 3: 18.)

As these passages point out the death of Christ as a proper sacrifice for sin; so the expression, "*he tasted death for every man*," points out the persons for whom he died. It may be proper to observe that the word "*man*" is supplemental, though not marked as such, and we are left to find the appropriate supplement from the connection—Jesus "tasted death for every one," or "*for each*." For each of whom did Jesus taste death? Let us try and make this out from the context.

* See pp. 101-108 of this Magazine.

Verse 10. "It became him for whom are all things, and by whom are all things, in bringing many *sons* unto glory, to make the captain of their salvation perfect through sufferings." Jesus tasted death for every one of the many *sons* whom he brings to glory.

Verse 11. "For both he that sanctifieth and they who are *sanctified*, are all of one." Jesus tasted death for every one of the *saints*, or those who are *sanctified*.

Verses 11, 12.—"For which cause he is not ashamed to call them *brethren*, saying, I will declare thy name unto my brethren." Jesus tasted death for every one of his *brethren*.

Verse 12. "Saying, In the midst of the *church* will I sing praise unto thee." Jesus tasted death for every one of the *church*.

Verse 13. "Saying, Behold I, and *the children which God hath given me*." Jesus tasted death for every one of *the children whom God gave unto him*.

Verse 16. "For verily he took not on him the nature of angels, but he took on him *the seed of Abraham*." Jesus tasted death for every one of *the seed of Abraham*." And if ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

Thus, it is easy to ascertain the extent of the expression, *every man*. If these words were to be explained apart from the context, they would prove that Christ died for every human being—as well for those that are lost as for those that are saved. But this is a false principle of interpretation. The only way of understanding any writing, human or divine, is by explaining every word by the connection in which it stands; and if this method be adopted in the present instance, the expression, "*every man*," "*every one*," or "*each*," will prove neither more nor less than that Jesus tasted death for *each* of the many *sons* that he brings to glory; for *each* of those whom he *sanctified*; for *each* of his *brethren*, for whom he became the kinsman Redeemer; for *each* of the *church*, whom he loved and for whom he gave himself; for *each* of *the children whom God gave him* in the everlasting counsel; for *each* of *the spiritual seed of Abraham*. The expression *every man* occurs in the singular, and with great propriety. Christ died not only for the church in general, but for each particular member. He "*loved me, and gave himself for me*."

PRAYING AND WORKING.—I like the saying of Martin Luther, when he says, "I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer." Now most people would say, "I have so much business to do to-day that I have only three minutes' prayer; I cannot afford the time." But Luther thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic; may we understand it! "Prayer and provender hinder no man's journey." If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*Spurgeon*

PAUL'S VIEW OF DIVORCE IN 1 COR. 7: 15.

OUR attention has been directed to this passage by an editorial in the *Independent* of November 17th. In noticing something that appeared in the *New York Observer* on the subject of divorce, the editor of the *Independent* quotes Paul in the verse referred to, in favor of his own views in opposition to those of the *Observer*, and gives this translation of it: "If the unbelieving husband or wife seeks for a divorce, let it not be hindered: for in such cases the believing husband or wife is not bound to remain under the yoke." This rendering of the passage by the *Independent* did not surprise us, inasmuch as it gives countenance to the views of divorce that frequently appear in that paper. But we were surprised to see Conybeare and Howson given as authority for it, and still more surprised to find that it is their rendering of the passage. The use made of it in the *Independent* is to show that Paul is on the side of those who hold that for other reasons than adultery the marriage relation may be dissolved.

We are decided in the judgment that the rendering in our common version is the true one: "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." The substitution of the words "be divorced" for "depart," will not stand the test of sound criticism.

The Greek verb here used is found in connexion with marriage in but two places in the New Testament, besides in this chapter—Matt. 19: 6, and Mark 10: 9. "What, therefore, God hath joined together let not man put asunder." The object of the verb is not the husband or the wife, but the moral person formed by the union. That *thing* (*neuter*) which God has produced by marriage, let not man separate. Here the rendering, "let not man divorce," would be wholly inadmissible. These texts are decidedly against rendering this verb by the word "divorce."

The same thing is true of the places where the verb is employed in the chapter containing the verse under consideration. 1 Cor. 7: 10, "Let not the wife depart from her husband;" verse 11, "But and if she depart, let her remain unmarried, or be reconciled to her husband." In verses 10 and 13 another verb is employed with the same meaning, in application to both husband and wife: "Let him not put her away;" "Let her not leave him."

The question for the friends of the new translation to answer here is: Why is a verb that is twice rendered by "leave," made in the same connexion to mean "seek a divorce"? Why change from the literal to a technical term? That it does not mean "be divorced," v. 11, is plain, for after the wife departs she may be reconciled to her husband, which was not allowed in the case of divorce. Deut. 24: 4; Jer. 3: 1. Usage, which is of high authority in settling the meaning of words, is entirely against this rendering. The demands of criticism do not justify, but condemn it. Why those eminent scholars, quoted with so much satisfaction by the *Independent*, so disregarded, in this instance, the plainest rules of interpretation, it is hard to tell. Perhaps they

assumed that this was what the apostle meant to teach, and they wished to express that in plain language.

What then does the passage mean? Simply that if a believing wife is oppressed and denied her religious rights by an unbelieving husband, she may leave him; or if an unbelieving wife go away from her believing husband, she may be allowed to go. The marriage yoke does not require a believing wife or husband to bear it in immediate connexion with an unbelieving partner, who is making it intolerably galling. Let him, or her, as the case may be, depart. No marriage law holds a brother or sister in the church under such bondage. But this is not divorce. It is only separation, as the laws express it, *a mensa et toro*, not a *vinculo matrimonii*. The direction to the believing wife in this condition, and by implication to the believing husband, is, verse 14, "Let her remain unmarried, or be reconciled to her husband." He is still her husband though separated from her. And the marriage relation is recognized as still existing by the appropriate terms, husband and wife, verse 16, "For what knowest thou, O wife, whether thou shalt save the husband? or what knowest thou, O husband, whether thou shalt save the wife?" The believing party by dealing tenderly with the unbelieving who has caused the separation, may remove the prejudice, and effect a reconciliation. This could not take place if the relation was dissolved by divorce. And this is exactly in the spirit of Peter's direction, 1 Eph. 3:1: "If any obey not the word, they also may without the word be won by the conversation of the wives."

The shallowness of the *Independent's* criticism is seen in the assumption that the ground of the separation allowed by Paul, is "a difference of religious opinion between husband and wife." There is not a hint of this given in the whole chapter. The brother who has an unbelieving wife, is not to put her away if she is content to dwell with him—verse 12. The sister that has an unbelieving husband, is not to leave him unless he force her to go away—verse 13. The separation is supposed to take place not on account of different religious views, but of domestic strife, that, indeed, often exists from such causes, and from other causes as well. Incongeniality of disposition may, and no doubt frequently does, lead to domestic quarrels that render separation the duty of the injured party, but do not warrant a dissolution of the marriage relation.

It is to be noticed that in Paul's directions the separation is assumed by the unbelieving party. If the husband is irreligious, he may either turn his believing wife out of doors, or make her home so uncomfortable that she is forced to leave. If the wife is irreligious, she may either leave her husband, or so act that he is obliged to send her away. Now if Paul meant divorce by the terms that he employs, it is divorce at the instance of the offending party. If the unbelieving husband seek a divorce, let him have a divorce, would be the meaning. What else would this be but an inducement to an unkind husband to maltreat his wife in order to get a legal riddance of her! Our laws do not allow a divorce to a guilty party, and we are sure that Paul gives no sanction to such demoralizing doctrines.

We do not forget that the Confession of Faith teaches that "such wilful desertion as can no way be remedied by the church or the civil magistrate, is sufficient cause of dissolving the bond of marriage." Chap. 23, sec. 6. We know, too, that it refers to the verse under consideration as proof. To the authority of the Confession of Faith as a subordinate standard, we yield; but in the interpretation of Scripture we submit to no human authority. We claim the right to learn the meaning of the sacred oracles by the exercise of our own judgment, relying on the teaching of the Spirit, and using such human aids as we may obtain. Should any case arise that will come under the teachings of the Confession on the subject of divorce, we will endeavor honestly to apply them. Cases may occur where separation might be attended by circumstances so outrageous to the innocent party as to warrant a divorce. And this is, we believe, what is meant by the Confession: But to us it is clear that the cases supposed in the direction of Paul are not of this kind.

T. S.

MISSIONS.

SYRIA MISSION.

MR. DODDS writes from Aleppo, under date of September 12th. The following are extracts:

I read with much pleasure your report to Synod. It is an able document—I think the best you ever drew up. You have this time, for a person living at such a distance, formed and conveyed to the church a very correct view of the operations of the Mission and the state of the work. In your remarks on our part of the field, I see nothing to correct, except in relation to the want of a preacher at Idlib. The fact is that our native helper there, Muallim Isa, although not ordained as a preacher, might be called a licentiate or evangelist, on account of the sanction which he has, first from the Head of the church, by the remarkable gifts which he has given him, and then from the Mission by the authorization (informal though it be,) which they have given him to proclaim the gospel. And in fact, to a people in the stage of culture at which the people of Idlib have arrived, he preaches far better than we could. With earnest piety, sound views of divine truth, and fervid zeal, he combines a familiarity with the letter of the Scriptures, and a facility in quoting them at will, such as I despair of ever attaining to; and a natural tact in dealing with men so as to get a hearing from them, to which I was able indeed to make some approach in America, but am not able and never shall be able to apply in dealing with Syrians.

The attendance in our schools, ever since the opening of the spring, has been much better than you were able to report to Synod. This, if it continues, will answer a good purpose for the next report, as supplying an item of progress.

I went to Latakiyeh mainly to baptize Mr. and Mrs. Beattie's child. I was absent from home nearly four weeks, but was at Latakiyeh only

two weeks, as it takes four days to make the journey, even if one goes straight through without stopping, and as I made it a point to spend two days at Idlib (a Sabbath each time,) both in going and returning. When at Latakiah, I did not venture on any excursions among the Fellahin, as the weather was very hot, and I was not very strong, the journey having been rather hard on me. I took the eldest two of the children with me. The brethren there were well but not strong. Dr. Metheny was just recovering from a pretty sharp attack of fever, and had not yet regained his wonted strength. His wife, as always, was weak, seldom venturing down stairs, much less out of the house. Miss Crawford was quite worn down with a year's very hard work. She had 85 girls and no efficient assistance, while the necessity under which she is of keeping up constantly her studies in the Arabic language, about doubles the weight and wear of her labors. Before I came away she dismissed her school for a two months' vacation, and it is well that vacation came in her time of need, for I am sure she could not have held up much longer. Mrs. Beattie is still very weak from the frequent and persistent hemorrhages which she suffered last year. Mr. Beattie is much stronger than any of the rest, but there is a limit of labor he cannot exceed with impunity, and he is obliged to husband his strength with care. He has got to look so venerable that strangers generally take him to be from ten to twenty years my senior, and he is justly considered the head of the Mission. Notwithstanding all their infirmities, sickness and discouragements, I could discern decided progress from the time of my last year's visit; particularly in the success of the girls' school, and a somewhat increased attendance on preaching.

We have an uncommonly hot summer; for nearly three months I think there have been few days that the mercury in the shade did not get up in the afternoon as high as 100° Fahr. But I am thankful to be able to say that we have all had good health, except that Mrs. Dodds and some of the children have been much troubled with boils, as they always are, at least for the last two or three years, in the hottest part of the summer.

The Franco-Prussian war is the all-absorbing topic of thought here for the present. It has quite eclipsed the Vatican Council.

But I promised to be short, and I must stop. With love, in which Mrs. D. joins me, to yourself and family, and all the members of the Board and their families.

I have received the Form of Covenant, and it pleases me very well, though I dare say it will not quite please every body. I am glad to see that it is original and no mere adaptation of the venerated forms of the National Covenant and Solemn League. This—I mean the use of a new bond entirely, formed only with reference to the exigencies of the times and places in which it is to be entered into—is demanded by the true spirit of the institution of covenanting, and the National Covenant and Solemn League were framed on the principle, without drawing on earlier covenants for either subject matter or form of expression.

I would have been exceedingly pleased if Synod, in order to make the people outside of our church understand what we were about, had

appointed a committee to draw up and publish an argument for the divine institution of public social covenanting, and a statement of the reasons which demand of us its observance at this particular time.

A query has also been suggested to me by the talk about missions to the Freedmen, and to the Southern States; viz., whether it would not be worth while to send some body to Chester county, South Carolina, which I believe is the place where our church had such a foothold before slavery drove her away, to see if there be still any lingering knowledge of our church and her principles, which might afford a starting point for a work of revival.

You will have learned from the newspapers how triumphant the Germans have been hitherto in their war with the French. All those who are called Christians in this country look upon this war as a struggle between Protestantism and Popery, and if France comes out of it pretty well beaten, of which there is now a very fair prospect, all the papists in Syria will feel that they themselves and their religion have suffered a sore defeat: and this feeling cannot but make them, in the course of time, more accessible to the gospel. The infallibility dogma is not well received by Syrian papists. Most of their bishops left Rome before the vote was taken on it, because they didn't want to vote for it, and hadn't courage to vote against it. If the Pope lasts long enough to quarrel with anybody, he will likely before very long be at loggerheads with his subjects in the East. The Papacy appears to be losing friends in all quarters.

It being now the heat of summer, and our school being in vacation, there is very little stir in our work.

It is singular how God in his providence sometimes brings men face to face with the gospel, whether for their salvation, or to render them more inexcusable. One day a few weeks ago, our teacher employed some of the boys in the school to classify and arrange the books which the Mission has for sale, and when they were done, gave each of them by way of compensation, a copy of President Edward's sermon on the wrath of God against sinners, which has for many years been in circulation in Arabic. The rest of the scholars who were looking on complained that they had received no tracts. He told them that they had done nothing to earn them, but that he would give one to any boy who would pay ten paras—a cent for it. A good many of them accepted the terms, and bought the tracts. Some of the boys on their way home from school, found that they could sell their tracts at a profit, and did so. Some of the rest found it out, and accused them to the teacher next day with having sold their tracts. He told them that the tracts were their own, and that they had a right to do what they pleased with them, whereupon they all took heart of grace and bought a considerable number on speculation, so that in the course of a few days they had put in circulation sixty or seventy copies of "The Wrath of God against Sinners," of which probably a colporteur could not have sold a dozen copies in a month.

We are all well, except that two or three of the children have ophthalmia, which, although painful, is not dangerous.

We get news of all important events in the progress of the Franco-

German war within two or three days after their occurrence. Still the people are impatient for the next news, as though blood were not being shed fast enough, nor the news by telegraph conveyed rapidly enough.

THE CHURCH IN COLORADO.

AYER'S POINT, ILL., Nov. 9, 1870.

HAVING since my return from Colorado received letters of inquiry in regard to that territory, our church there, the climate, &c., I have thought that a brief article on that subject might not be unacceptable to many of your readers.

There are in and around Greeley eight or ten persons who are regular members of our church; as many more perhaps that have been baptized and educated in our church, that should be members, and there are eighteen or twenty others more or less connected with psalm-singing churches, a number of whom, under favorable circumstances, would become members of our denomination.

Having no authority to organize a congregation, I formed a society in Greeley, designed to operate as did our old-time societies, and also a branch society ten miles northwest from Greeley. I have been gratified to hear since I left there that both societies have been regularly kept up, and that one of them is largely attended by people outside of our denomination. The people there are very hungry for preaching, willing and able to pay liberally for it, and anxious for a congregational organization.

Greeley, which was a desert last April, now contains about a thousand inhabitants. The colony lands are fast filling up with a remarkably intelligent and enterprising population. If our church means to do anything there, it must be done very soon.

The climate is, so far as my experience of four months goes, delightful. The soil, when irrigated, is remarkably productive. For stock raising the plains and mountain peaks are unrivalled—stock requiring no feed either summer or winter beyond the nutritious buffalo-grass. For invalids I can confidently recommend the dry and exhilarating atmosphere, and the sublime scenery of the Rocky Mountains of Colorado.

As members of the church are constantly emigrating, separating themselves from the ordinances, and frequently as a consequence separating their children from our church, I would suggest to all who think of moving westward, that they open some channel of communication with each other, and form colonies. They can thus take church and school with them, and avoid most of the difficulties and hardships hitherto inseparable from making settlements in the West. In Colorado are many inviting locations for small colonies.

A. C. TODD.

ECCLESIASTICAL.

NEW YORK PRESBYTERY.

MET on the evening of October 25th, in the 3d church, N. Y., when a sermon was preached by the Moderator, Rev. S. Carlisle, from the words, "He is the head of the body, the church." Col. 1: 18. Fifteen ministers and thirteen elders were present.

Mr. D. B. Wilson accepted the call from the First church, Allegheny City.

Rev. James Kennedy of Ireland had not arrived when Presbytery adjourned, he having been delayed by death in his family. A commission was appointed to install him at the convenience of the parties.

All the congregations under the care of Presbytery were directed to take up collections for the Presbyterian Mission Fund, before next meeting of Presbytery.

All the congregations except three reported that they had approved of the Covenant Bond. Of the three, Fourth N. Y. and Brooklyn had not yet taken action. Bovina voted "disapprove."

The subject of Covenanting was discussed at some length, but no formal expression was given by the Court.

Presbytery adjourned to meet on the Friday preceding the meeting of Synod in the First church, N. Y.

J. O. BAYLES, *Clerk*

PRESBYTERY OF THE LAKES.

THIS Court met in Cedar Lake, November 8th, and continued in session two days.

Much business was done during that time, and the sessions were characterized by a good degree of harmony.

James A. Speer, a graduate of Muskingum College, was received under the care of Presbytery as a student of Divinity. A call from the vacancy of Garrison, on Thomas P. Robb, was sustained as a regular gospel call, and transmitted to the Pittsburgh Presbytery for presentation. A commission was also appointed to ordain and install him, should he accept. Rev. H. H. George and S. Sterrett, and elders Brown of Cincinnati, McIntyre of Cedarville, and Gamble of Garrison, are that commission.

The Bond of Covenant overtured by Synod was accepted. At the same time Presbytery unanimously recommended Synod to amend it, by inserting in the proper place, the words, "profess the true religion," also "prelacy" after the word "popery."

A sermon was preached on Tuesday night, by R. M. C. Thompson, from Col. 2: 10, and Wednesday evening, by H. H. George, from John 15: 5. Both discourses were listened to by large and interested audiences. A meeting on National Reform was also held on Thursday night, in a large school house, four or five miles distant from the church. The Presbyterian minister was present, and although at first he found fault, yet at last his sympathies were enlisted, and he promised to lend a hand in the work of reforming the nation.

Our regular annual meeting is to be held in Cedarville, November 8, 1871, at 7½ o'clock, but a special meeting is appointed for the last Tuesday in the year, at Northwood, at 7½ P. M., to discuss the subject of preparing to covenant at the next meeting of Synod. Presbytery also recommended to the congregations and societies under its care, to hold special meetings for prayer and conference in view of covenanting, during the second week of the new year.

B. McCULLOUGH, *Clerk of Pres.*

OBITUARY.

DIED, March 17, 1870, GEORGE ALEXANDER, a member of the Second Reformed Presbyterian congregation of Philadelphia. Young in years he was nevertheless satisfied with length of days, and willing to go when the Master called. COM.

DIED, June 21st, 1870, of pulmonary consumption, Mrs. JULIET SMALL, wife of Dr. Edward P. Small, and youngest daughter of David Smith, ruling elder of the First congregation, Philadelphia. "When Christ our life shall appear, then shall ye also appear with him in glory." COM.

DIED, in Baltimore, May 28th, 1870, Mrs. AGNES SMITH, aged 83 years. The subject of this notice was the wife of the late Jas. Smith, for so long a time a ruling elder in the Reformed Presbyterian congregation of Baltimore. She has gone to enjoy with him "the rest that remaineth for the people of God." Living together the Christian life, in death they are not divided. "Disciples are glad when they see the Lord." COM.

MARTHA THOMPSON, mother of Rev. J. A., died on the 3d of June, aged 85 years, 2 months and 18 days. Her suffering was severe, but short. Her disease was thought to be congestion of the stomach and bowels. She arose in the morning as well as usual, and before three o'clock in the afternoon her battle was fought, the victory won, and the crown of life received, as we trust. "Be ye faithful unto death, and I will give you a crown of life." J. A.

DIED, August 29, at 7 o'clock, P. M., Miss SALLY MCKINNEY, daughter of Rev. James McKinney. About the 1st of May, Miss McKinney was struck with paralysis. On the evening of August 28th she received a second stroke, and in less than twenty-four hours (during which time she was unconscious,) she entered into rest. Miss McKinney was sixty-eight years of age. For the last four months she was very feeble, being confined for some weeks to her bed. At last death came very suddenly, but we trust found her not unprepared. One surviving sister still remains. COM.

THE subject of this brief notice, WILLIAM BROWN, Jr., died, after a lingering and painful illness, on the 22d of March, 1870, in the 36th year of his age. He was the son of John Brown, formerly a ruling elder in the Second Reformed Presbyterian congregation of Philadelphia. He died in its membership, having connected himself with it in early life. His exemplary patience and submission during years of weakness and suffering, attested the presence and power of Christ, and the all sufficiency of divine grace in the season of greatest need. Having, by the favor of Providence, been made steward of a considerable portion of this world's goods, he distributed, while living, with a generous hand, and directed that after his death \$3,000 should be apportioned among the several schemes of the church. Let us serve our generation and do the will of God, that having finished our work, we may fall asleep in Jesus. COM.

DIED, of bilious fever, in Appanoose County, Iowa, July 2, 1868, ARCHIBALD BOLE, aged 43 years. The deceased was of Covenantor parents, and enjoyed in his youth the pastoral care of Rev. H. Walkinshaw, in Westmoreland Co., Pa. His death was sudden, but he gave evidence that he died in faith. He was highly esteemed for those qualities that adorn the character of a man and a Christian. He in early life made a profession of the name of Christ in the Covenantor Church, and maintained it to the last by a consistent walk. He left a sorrowing widow and family in the care of Him who is the widow's judge and the Father of the fatherless. T. S.

DIED, on the 15th of August, 1870, after a lingering illness, of catarrh in the head, ISABELLA ROBINSON, wife of William Robinson, aged about 72. Mrs. Robinson was born in county Antrim, Ireland. She emigrated to America in 1821, and acceded to the communion of the Reformed Presbyterian Church, in Philadelphia, in 1825. With her husband, she came out to Ohio about the year 1828, and settled in what is now known as the Tomika branch of the Muskingum and Tomika congregation, where she continued till her death. Her character was that of the humble Christian. She was adorned with a meek and quiet spirit, which, in God's sight, is of great price. She lived in faith of the promises, and died in hope of a blessed immortality. Her husband and only son mourn their loss, not as those who have no hope. Com.

DIED, September 20, 1870, of chronic disease of the organs of the chest, JOHN IRWIN, in the 74th year of his age. Deceased was born near Coleraine, in the county Antrim, Ireland; was, while there, connected with the Synod of Ulster Presbyterian Church; emigrated to this country in 1833, and to Tomika, near Dresden, Ohio, about the year 1836, where he united with the Reformed Presbyterian Church, and continued in her membership till his death. He was ordained an elder under the ministry of Rev. Jno. Wallace, but for some years, for the sake of peace, ceased to exercise his office in the congregation, according to the recommendation of the Presbytery. He was characterized by meekness, patience under affliction, love to the ordinances, kindness to those about him. He met death without fear, in faith of his Redeemer. His latter end was peace. Com.

THE following resolutions were passed by the Londonderry session, on the death of William Forsythe:

WHEREAS, God in the exercise of his infinite sovereignty has removed from among us by death, on the 27th day of August, 1870, our much esteemed, and dear brother, William Forsythe; therefore,

Resolved, 1st. That we hear in this providence the voice of our Lord Jesus saying: "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

2d. That in the death of our co-laborer we have lost a wise counsellor, an earnest friend, a devoted member, and the congregation a peaceable and humble christian.

3d. That though dead he yet speaketh, exhorting all, officers and people, to live faithful and peaceable lives in all godliness and honesty.

4th. That we extend to the family of our lamented brother our warmest sympathy, commending them to the care of Him who is the orphan's help and the widows' shield, also sympathizing tenderly with his aged father and mother in their sore bereavement.

5th. That these resolutions be recorded in the minutes of session, and that a copy of them be sent to the bereaved family, also to the editors of the *Reformed Presbyterian and Covenanter* for publication.

By order of Session,

T. J. BLACKWOOD, *Clerk.*

ELDER JAMES CARSON died, in the city of Allegheny, on the 2d of May 1870, in the 78th year of his age. He was born and reared in Mr. Cathcart's congregation, county Monaghan, Ireland, came to this country in 1823, and soon after settled in Pittsburgh, where he remained till 1858, when he removed to a farm in Beaver congregation, and returned to Allegheny in 1869. He filled the office of ruling elder for many years, both in the city and country. At the time of his death he was a member of the congregation of Pittsburgh. His remains were buried in the church-yard at Little Beaver, beside the dust of his wife. Elder Carson was well and favorably known in the church, having been long a counsellor in her courts, and his house a hospitable home for her ministers. In him cheerfulness was mixed with gravity, and mirth with trembling. He was eminently social, and especially enjoyed religious society. He delighted to talk about Him who loved him and gave himself for him.

Toward the close of his life he spoke often of his end as approaching, and of himself as waiting. He knew Him in whom he had believed, and was waiting to intrust his future to his hands. He was not afflicted with any violent symptoms of disease, yet it was manifest that the tabernacle was being gradually taken down. On the night of his death he ate his supper as usual, and went up stairs to bed. About one o'clock he let fall a cup in which he kept a drink by his bedside. His son, who slept in the room with him, arose and replenished the cup, and asked him how he felt. He said the night seemed cold, and drew the covering about him and composed himself to sleep. At 5 in the morning his son found him as he had left him, with his eyes closed as in sleep. It was the sleep that hath no waking till the trumpet of the resurrection arouse the slumberer. "Them that sleep in Jesus shall God bring with him."

COM.

DIED, in York, in the full hope of a blessed immortality, WILLIAM COWAN, for 23 years a ruling elder in that congregation. Mr. Cowan was born in the city of New York, July 1, 1808. His father was a ruling elder in the 1st congregation, N. Y., before the division of 1833, and remained faithful, while so many abandoned the Testimony. His son, the subject of this sketch, connected himself with the church at the early age of 17, and was very much given to commending this duty to others. He was chosen to the eldership very shortly after the division, the only objection being his youth. He removed with his family to York in the year 1843. And again his great amiability of disposition and many excellencies of character moved the people to call him to the exercise of rule in the house of God.

Mr. Cowan enjoyed ordinary, though not robust health, the most of his life. About two years before his death he was seized with disease in one of its most frightful forms, a cancerous tumor. He submitted to two operations, the last a most severe one. After the last operation, the tumor seemed to be eradicated—he was able to attend the meeting of Presbytery last fall, and to serve at the communion table, as had been his delight to do the greater part of his life. But again the disease returned with unabated severity; and after much suffering, he fell asleep in Jesus on the morning of the 7th of April last.

Mr. Cowan has left behind him in the congregation a singularly blessed

memory; he endeared himself to all by a remarkably sweet and winning manner, as well as by an intense conscientiousness. He walked on "in the fear of the Lord and in the comfort of the Holy Ghost." He opened his mouth with wisdom, and in his tongue was the law of kindness. Of few can it be affirmed with so much truth, "His speech was always with grace, seasoned with salt." Few have died so generally regretted. He leaves behind him a deeply sorrowing widow, and two children, a son and a daughter.

S. BOWDEN.

DIED, on the 28th of June, of neuralgia of the stomach, at Kossuth, Iowa, Mr. SAMUEL SMITH, aged 63 years. He was born at Menagher, parish of Aughadoe, near Coleraine, Ireland. He was brought up in the Presbyterian Church in connection with the congregation of Mackoskin, from whence he emigrated to the United States. On his arrival at Philadelphia he could not find the scriptural psalms in use in the worship of God in that denomination, and this, with other reasons, constrained him to unite with the Reformed Presbyterian congregation, of which Rev. S. O. Wylie is pastor. Some years ago he came west and joined the congregation here, of which he continued a constant member till removed by death. He was confined to bed about thirteen weeks, and bore his affliction with patience and Christian resignation. He put all his trust in the infinite merits of the Redeemer, often expressing his willingness to depart and be with him. He leaves a wife and one son to mourn his departure. May his removal from our midst remind us to prepare for our change. "Blessed are the dead that die in the Lord." COM.

DIED, June 20th, 1870, at her residence near Frazeyburg, Muskingum county, Ohio, Mrs. MARTHA J., wife of Robert H. Kilpatrick, in the 30th year of her age, being 29 years and 6 days old. Her last illness was protracted and very severe. She was confined to her room for the last six months, and was about but little for the last year. Her disease was neuralgia in the face and head, causing pain in the eyes often hard to be borne. Her afflictions were borne with more than ordinary Christian patience. She was a member of the Muskingum church, having joined at the age of 17. Her life was in conformity with the profession she had made. She was a constant reader of the word of God, and much engaged in prayer, fulfilling the injunction of the Saviour, "Watch and pray, lest ye enter into temptation." She leaves a husband with three little children, with many sympathizing friends, to mourn her loss. We mourn not as they who have no hope, as she gave satisfactory evidence that she had made her peace with God. We trust she has gone to the mansions of eternal rest, freed from the sins and sufferings of this present evil world. COM.

DIED, January, 1870, MR. FRANCIS WILSON, ruling elder in the Second Reformed Presbyterian congregation of Newburgh.

The subject of this notice emigrated from Ireland about forty years ago, and settled in Newburgh, where he connected himself with the congregation then under the care of Rev. Moses Roney. About the year 1841 he removed to New York, and became a member of the First Reformed Presbyterian church of that city. In 1856 he returned to Newburgh and united with the Second congregation, in which he was chosen, in 1857, a ruling elder, and continued to hold that office till the time of his death.

In relation to the death of Mr. Wilson the session of the Second congregation of Newburgh passed the following resolutions:

Whereas, Mr. Francois Wilson, ruling elder in this congregation, has been removed by death; therefore,

Resolved, That we hereby express our sense of the great loss to this session and congregation of one who was an exemplary member, a wise counsellor and a faithful adherent of the truths which we as a church profess.

Resolved, That in this mysterious bereavement we recognize the hand of Him who doeth all things well, and listen to the warning voice, "Be ye always ready."

Resolved, That to his bereaved friends we tender our sympathy, with the comforting assurance that he who has passed from the church militant has entered into the full enjoyment of the church triumphant. Com.

BOOK NOTICES.

FROM Robert Carter & Brothers, 530 Broadway, New York, and for sale by R. S. Davis & Co., 193 Liberty street, Pittsburgh.

THE YOUNG POTATO ROASTERS AND THE BOY GUARDIAN. By C. E. Bowen.
LAWRENCE BRONSON'S VICTORY. CHRISTY'S GRANDSON AND ALLAN HAYWOOD.

These volumes are the first three of "Drayton Hall Series"—intended to illustrate the Beatitudes. The other volumes are in preparation.

WHAT SHE COULD. By the author of "The Wide, Wide World."

FLOWERS. A series of Stories on the Commandments. By Joanna H. Matthews. Six volumes. \$4.50.

FREDDIE FIGHTING HIS WAY. By Say Putnam.

CONANT FARM. By the author of "Squire Downing's Heirs," &c.

Few authors display more skill in interesting children, and, in a pleasant way, inculcating useful truths.

OUTLINE OF SIR WILLIAM HAMILTON'S PHILOSOPHY. A Text Book for Students. By the Rev. J. Clark Murray, Professor of Mental and Moral Philosophy, Queen's College, Canada. With an Introduction by the Rev. James McCosh, LL. D., President of Princeton College, N. J. Boston: Gould & Lincoln, 59 Washington street. 1870. 12mo., pp. 257. j

As a metaphysician, Sir William Hamilton has no superior. His philosophical disquisitions are certain to be read and studied in all countries for a long time to come. Professor Murray's outline presents an admirable summary of the teachings of the great philosopher, and as a text book we know of no equal to it. It deserves and we have no doubt will receive a liberal patronage.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW. Scribner & Co., 654 Broadway, New York. October. \$3.00 per annum.

Contents: Renan's St. Paul, Training and Support of a Native Ministry in the Turkish Empire, Sinaitic Inscriptions, A Phase of the Church Question, Row's Jesus of the Evangelists, China as affected by Protestant Missions, Methods of Liberal Education, Dr. Stone's Response to the Pope's Invitation.

THE CHRISTIAN QUARTERLY. No. VII. October, 1870. R. W. Carroll & Co., Publishers, Cincinnati. \$4.00 a year.

Contents: Confirmation, The Spirit of the 19th Century and Creeds, The Human Spirit and the Animal Soul, Sydney Smith, Regeneration, The New Birth, Prophetic Inspiration, Naturalism.

Other books received will be noticed next month.

THE MISSION AMONG THE JEWS.

Received by the Treasurer of the American Christian Society for promoting Christianity among the Jews in New York and elsewhere, in the months of July and August, 1870.

A. Van Stight, Treasurer Society, Pella, Iowa.....	\$56.00	1, Geo. Bell 1, W. Carrick 2, Mrs. A. Carrick 1, Tho. Moffat	
R. Purvis, Glade Mills, Pa.....	2.50	2, Steph. Moffat 1, A. Buchanan	
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Rev. S. Collins, Pittsburgh, Pa....	
Miss Sarah Marshall, Keen county, O., per Rev. J. R. Wallace.....	3.00
— Reed.....	25
Rev. S. Collins, Pittsburgh, Pa....	5.00
Mrs. E. Y. Patterson, Allegheny, Pa.....	10.00
Collection 3d U. P. Church, Pittsburgh, Rev. J. G. Brown, D. D.	12.55
Rev. D. T. Brown.....	2.00
A Friend, Cambridge, N. Y.....	50

~~223~~ We received, just before going to press, and too late for insertion in this number, an interesting letter from Miss Crawford. It will appear next month

~~223~~ The following books have been taken from the Library of the Theological Seminary, at different times, and have never been returned. Persons having one or more of these books will please send them to the Librarian the first opportunity:

Compendium of Ancient Geography, 2 vols. Confession of Faith. Dominion of Christ. Elocution and Exercises, Gummere. Geography, Croyat. Greek Grammar, Büttman. Greek Lexicon, Parkhurst. History of Eminent Men. History of Patriarchs. History of Scotland, Hetherington. Letters of Grimke and C. E. Beecher. Manual, Sturtevant. Memoirs of Rev. George Burders. Mental Philosophy, Haven. Mystery of Person of Christ, Owen—two copies. Travels of Anacharsis, 5 vols. Travels in the Holy Land, Clarke. Travels of Patriarchs, Judges and Kings, True Godliness. McLeod Turretin, several copies of each volume.

WILL O. SPROULL, Librarian.

RECEIPTS FOR DOMESTIC MISSION.

1870.			
Nov. 7.	J. L. Wright, North Cedar, Jackson county, Kansas,		
	per Rev. J. Dodds,.....	\$ 15	00
" 17.	Reno cong., per Rev. D. C. Faris,.....	51	18
" 12.	6 months' int. and prem. on \$200, W. Cunningham		
	bequest, due November, 1870,.....	6	69
" "	3 months' int. on \$500, Acheson bequest, due Novem-		
	ber, 1870,.....	6	25
" "	6 months' int. on \$50, Wm. McCracken bequest, due		
	November 1, 1870,.....	1	25
" "	William Brown, Acheson bequest, to be invested,.....	500	00
" "	W. McCracken bequest, to be invested,.....	50	00

All of November, 12, 1870, from W. Brown,.....\$630 37

DANIEL EUWER, *Treasurer*.

RECEIPTS FOR SOUTHERN MISSION.

1870.			
Oct. 28.	Balance, J. N. Taggart,.....	\$63	50
" "	Less paid for acknowledging deed,.....	1	00
		\$62	50

DANIEL EUWER, *Treasurer*.

RECEIPTS FOR FOREIGN MISSION.

1870.			
Oct. 28.	Hugh Patten, of Zanesville, Ohio, per David Gregg,....	\$10	00
Nov. 7.	Jay Cook & Co., being proceeds of \$50 City of Philadel-		
	phia Loan, being bequest of William McCracken,....	51	25
" 18.	Society of the 1st congregation, Allegheny, meeting in		
	the house of James Boggs,.....	20	00

RECEIPTS FOR LITERARY FUND.

Nov. 4.	Rev. A. W. Johnston, Vt., for 5 copies of Testimony,...	\$2	50
" 5.	Rev. Samuel Sterrott, per W. Rentoul, for 6 copies of		
	Testimony,.....	3	00

WILLIAM BROWN, *Treasurer*.

1635 Locust st., Phila.

RECEIPTS FOR THEOLOGICAL SEMINARY.

CURRENT EXPENSES.

1870.			
Oct. 21,	Maquoketa cong, per Rev. D. H. Coulter,	\$	20 00
" 24,	Rushsylvania cong, per W. Wright,	"	10 70
" "	West Hebron cong, per J. T. Mahaffy,	"	6 50
" 25,	David Harvey, interest,	"	2 00
" "	Hugh Patterson, Zanesville, Ohio,	"	10 00
" "	Interest on U. S. Bonds,	"	195 00
" "	Premium on " 11½,	"	22 43
Nov. 9,	Acheson bequest, per W. Brown, interest,	"	62 50
" "	" paid to me per W. Brown,	"	5 00 00
" "	New Alexandria cong, per Rev. T. A. Sproull,	"	15 25
" "	Princeton cong, per W. Lawson,	"	9 00
" "	1st Miami cong, per S. P. Johnston,	"	27 74
" "	Springfield branch, per Rev. J. J. M'Clurkin,	"	10 15
" "	Greenville " "	"	5 60
" "	Parnassus and Manchester cong, per A. B. Copeland,	"	20 00
" "	Rev. S. O. Wylie, Philadelphia,	"	5 00
" 14,	Elkhorn cong, per Rev. A. C. Todd,	"	11 00
" 15,	Pine Creek cong, per M. Steel,	"	4 20
" "	Rehoboth cong, per Samuel F. Dill,	"	10 15
" 16,	Middle Wheeling, per Alexander M. Orr,	"	7 00
" "	Bonus on \$5,000 Acheson bequest, for two years,	"	200 00
" "	Macédon cong, per Rev. P. H. Wylie,	"	6 00
" 17,	Bovina cong, per Rev. J. Kennedy,	"	56 00
" "	Monongahela Cong, per Rev. J. W. Sproull,	"	50 00

D. GREGG, *Treasurer*,
44 Wood street, Pittsburgh, Pa.

Report of the Treasurer of New York Presbytery, from May 27th to October 25th, 1870.

May 24,	Treasury overdrawn, as per last report,	\$638 46
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DISBURSEMENTS.

May 25,	Rev. Jas. M. Beattie,	\$ 12 00
" 28,	Rev. R. Z. Willson,	100 00
" "	S. R. Galbraith,	30 00
" "	Isaiah Faris,	24 67
Oct. 25.	Rev. J. B. Williams,	19 00

Total,.....\$824 13

RECEIPTS.

May 24,	Brooklyn cong, per R. J. Culbert,	\$16 50
" "	Coldenham " per M. R. Fleming,	15 85
" "	Walton " per Rev. D. M'Allister,	20 00
Aug. 16,	First cong, N. Y., per Jas. Spence,	50 00
" 26,	Ryegate and Barnet cong, Female Missionary Society,	18 00
" 29,	Coldenham cong, per M. R. Fleming,	14 00
Sept. 8,	Boston cong, per Rev. W. Graham,	18 93
" 30,	Craftsbury cong, per Rev. A. W. Johnston,	13 00
Oct. 15,	First cong, Newburgh, per J. M'Cullough,	26 71
" 17,	Brooklyn cong, per R. J. Culbert,	26 25
" 25,	Second cong, Newburgh, per J. Lawson,	23 65
" "	Rev. J. B. Williams,	19 00
" "	White Lake cong, per Rev. J. B. Williams,	17 00

Total,.....\$283 89

Treasury overdrawn,.....540 24

JAMES WIGGINS, *Treasurer*.

The day appointed for General Fast, is the first Thursday of January, 1871.

JUL 18 1940

